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The Sayings of the Philosophers translated out of Latin into French
by Messire Jehan de Teonville Provost of Parys (Vide Pref.) & from thence into
English by Antonie Earl of Ryvyers, lord of Scales. printed by Wm. Caxton at
Westminster A.D. 1477.

Where it is so that euery humayn Creature by the
suffrance of our lordy gody is bozn & ordeigned to
be subgette and thral vnto the stormes of fortune
And so in diuerse & many sondry wyses may is perplexi-
id with worldly aduersitees/Of the whiche I Antoine
Wydeuille Erle Ryuyeres/lordy Scales &c haue largely &
in many diffirent maners haue had my parte And of hem
releuedy by thynfynyte grace & goodnes of our saidy lordy
thurgh the meane of the Mediatrice of Mercy/whiche &c
euidently to me knowen & vnderstonde hath compelledy me
to sette a parte alle ingratitude/And droof me by reson &
conscience as fez as my wreckednes woldy suffyse to gyue
therfore synguler louynges & thankes/And exorted me to
dispose my recouerd lyf to his seruyce/in folowing his lawes
and comandemēts/And in satisfaccōn & recōpence of myn
Inyquytees & falwtes before don/to seke & execute ỳ werkes
that myght be most acceptable to hym/And as fez as myn
fraylnes wold suffre me I restedy in that wyll & purpose
Duryng that season I vnderstode the Jubylee & pardon to
be at the holy Apostle Seynt James in Spayne whiche
was the yere of grace a thousand.CCCC.lxxiij.Thēne
I determynedy me to take that voyage & shippedy from sou-
thampton in the moneth of Juyll the saidy yere/Andy so
sayledy from thens til I come in to the Spaynysh see there
lackyng syght of alle londes/the wynde beyngy good and
the weder fayr/Themme for a recreacon & a passyng of tyme
I had delyte & axed to rede some good historye And amōgy
othez thez was that season in my cōpanye a worshipful gen-
tylman callidy lowys de Bretaylles/whiche gretly delitedy

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hym ỹ alle vertuouse andy honest thynges/that sayd̄y to me/ he hath there a book that he trusted̄y I shuld̄y lyke it right Wele/andy brought it to me/ Whyche book I hady neuer seen before. andy is called̄e the sayinges or dictis of the Philosophers. Andy as I vnderstande it Was translatedy out of latyn ỹ to frenshe by a Worshipful man callidy messire Jehan de Teonuille prouost of parys Whany I hady heedy andy lokedy vpon it as I hady tyme andy space I gaaf therto a veray affection. Andy ỹ especial by cause of the holsom̄ and swete sayinges of the paynems/ Whyche is a glorious fayr myrrour to alle goody cristeny people to beholde andy vnderstonde. Ouer that a grete comforte to euery Wel disposedy saule/ It speketh also vniuersally to thexample. Weel andy doctryne of alle kynges prynces andy to people of euery estate/ It lawdes vertu andy science/ It blames vices andy ignorance. Andy al be it I coude not at that seasony ner ỹ al that pilgrema-ge tyme haue leyzer to ouersee it Wele at my pleasure. What for the dispositions that belongeth to a taker of a Jubylee andy pardony. Andy also for the grete acqueyntaunce that I fonde there of Worshipful folkes/ With Whom it Was sitteyng I sholdy kepe goody andy hoonest companye/ yet neuertheles it restedy styl ỹ the desyrous fauour of my mynde/ entendyng vtterly to take therWith gretter acqueyntaunce at somy other conuenyent tyme. Andy so remaynyng ỹ that oppynyon after suche seasony as it lystedy the kynges grace comaunde me to gyue myn attendaunce vpon my lordy the Prince. andy that I Was ỹ his seruyse/ Whany I hady leyser I lokedy vpon the saydy booke. Andy at

the last concluded in my self to trãslate it in to thenglysh
tonge/ Wiche in my Jugement Was not before. Thynkyng
also ful necessary to my saidy lord the Vnderstãdyng ther-
of. And leest J coude not at al tymes be so Wele occupiedy
or sholde falle in ydelnes/ Whan J myght/ nolw and thenne
J felle in hande With all And drelbe bothe the sentẽce and
the Wordes as nygh as J coude/ Neuerthles J haue seyn &
herde of other of the same bookes Whiche difference and be
of other importaunce/ Andy therfore J drede that suche as
sholdy liste to rede the translacoñ & haue veray intelligence
of ony of thoos bookes/ eyther in latyne or in frenshe sholde
fynde errours in my Werke/ Whiche J Woldy not afferme
cause of the contrary/ But allegge the deffaulte to myñ
Vnconnyngy/ With the dyuersytees of the bookes/ humbly
desyryng the reformacoñ therof With myn excuse / and the
rather syn after my rudenes not expert/ J in my maner solo
Wedy my copye and the grundy J hady to speke Vpon / as
here after ensiewis.

Sedechias was the first philosophir by whoom
thwough the wil and pleaser of oure lorde godȝ
Sapience was vnderstande and lawes receyȝ-
uedȝ. Whiche Sedechias saide that euery creaȝ-
ture of godȝ beleue ought to haue in hym sixtene vertues
¶ The first vertue is to drede andȝ knowe godȝ andȝ his
angellys ¶ The seconde vertue is to haue discrecion to disȝ-
cerne the goode from the badde andȝ to vse vertu andȝ fle
vices ¶ The thride vertue is to obeye the kynges or princes
that godȝ hath ordeygnedȝ to reygne vpon hym and that
haue lordship andȝ power vpon the people ¶ The fourthe.
vertue is to worship hys fadre & hys modre ¶ The fyfthe
vertue is to do justely andȝ truely to euery creature aftir
his possibilite ¶ The sixthe vertue is to distribute his alȝ-
mes to the pouer people. ¶ The seuenthe vertue is to kepe
andȝ defende straungers andȝ pilgrymes ¶ The eyghte
vertue is to hynde and determine him self to serue our lordȝ
godȝ ¶ The nynthe vertue is to eschewe fornicacion ¶ The
tenthe vertue is to haue pacience. ¶ The enleuenth vertue
is to be stedefast andȝ true ¶ The twelfthe vertue is to
be peasible and attemperate and shamfast of syme ¶ The
thertenthe vertue is to loue justice ¶ The fourtenthe verȝ-
tue is to be liberal andȝ not couetouȝ ¶ The fyftenthe verȝ-
tue is to offre sacrifices to our lordȝ godȝ almyghtȝ for the
benefices andȝ gracis that he shewethȝ hym daylȝ ¶ The
sixtenthe vertue is to worship godȝ almyghtȝ andȝ to put
hym hooly in his protection andȝ defence for resistence of the
in fortunitees that daylȝ falles in thys worlde ¶ The saide
Sedechias saide that right as it appartenethȝ to the leprop

to be subgect and obbeissant to the Royal mageste of thair kyng or pyrnce right so it behoueth their kimg or prynce to entende diligentely to the Wele and gouernaunce of hys people/and rather to Wil the Wele of them than his owne propre lucre. for by similitude ryght so is the kyng or the prince With hys people/as the saule With the body ¶ And sayde Sedechias / if a kyng or a prynce enforce hym self to gadre money or tresor by subtyl exortacion or other Wedes Be meanes he ought to knowen he doth amysse / for suche tresor may nat by gadred Wythoute the sequele be to hys daunger or depopulacion of hys Royaume or countrey ¶ And said Sedechias / if a kyng or a prynce be negligent and sloughful and take no hede to serche and enquere the disposicion and Workis of hys ennemyes. thentent Wyl and dedis of hys subgettys he shal not be long in surete in his wyame ¶ And said Sedechias the people is fortunat and happy that haue a goode and a vertuous kyng or prynce discrete and Wyse in sciences. And mykyl ar the people infortunat Whan ony of thyes thynges lak in their kyng or prynce. ¶ And said Sedechias if a kyng or a prynce for slouthe leue to do ony of the lytil thynges that hym ought / and is ordeygned he shulde execute lightly after he laieth grete Bnden and soo consequently he may lese alle/ ryght as a litil sekenesse or hurt Wythoute it be sone and Wele remedied /may cause the distruction of alle the hole body. ¶ And sayde Sedechias if a kyng or a prynce byleue the fayre Wordes and flatteryngis of hys ennemyes hauyng noo Respect to theyr Werkis it is mezuayle but the sayd kyng or prynce therby

ſodeynly take harme ¶ Andy ſayd Sedechias. Jt appar
teygneth to a kyngy or a pryncę to enſurme hys ſone my
ſertue andy ſcience andy howe he ſhal gouuerne hys lande
aftir hym howe he ſhulde be right wis to hys people + howe
he ſhoulde loue andy haunte hys knyghtes not ſufferyngy
them to vſe to mykel huntyngis nor other Jdelneſſes, but
inſtructe hem to haue goode eloquence andy to eſchewe alle
vanitees ¶ Andy ſayd Sedechias Jt appartegneth to
a kyngy or to a pryncę. if he wol haue ony nygh ſeruaunt
firſt to knowe hys guydyngy andy condicious andy howe
he gouuerneth hym ſilf in hys houſe andy amougis hys
fellawes. andy if he vnderſtande hym of goode condicion
andy gounernaunce hauyng pacience in hys aduerſite retey
ne andy take hym thay hardely. Andy ellis to be ware
of hym ¶ Andy ſayd Sedechias if thou haue aktery
true frende that loueth the wele thou ought to take hym mo
re in thy loue andy fauour. thay ony of thy kynneſmen de-
ſiryngy thy deth for to haue the ſucceſſions of thy goodis
¶ Andy ſayd Sedechias commonely euery reſemblance
delyteth other ¶ Andy ſayd Sedechias he that wyl not
be chaſtyſedy by fayre andy ſwete wordes. ought to be correc
tedy by ſharp andy harde correction ¶ Andy ſayd Sedechi-
as the gretteſt richeſſe is ſatiſfacā of the herte And ſaid
he is not riche, to whom richeſſe laſteth not, ne whan they
may be lightly takey away. But the beſt richeſſe is that
thing, that dureh perpetuelly ¶ Andy ſayd Sedechias the
obeiſſaunce doy by loue is more ſekre thay that, that is doy
by myght or drede ¶ Andy ſayd that experyence is a goode
chaſtiſement ¶ Andy ſayd the lokyngy vpon the ende of

the Worke / yf it be goody + yeueth hope to the kenymyngy
¶ And saide / that goode renōmee andy fame is right prof=
fitable in this Worlde / the dedes therof auaileth in the other
Worlde ¶ Andy saide / it is better a may to holde his peas
than to speke myche to ony ignorant maȳ + and to be a lone
than to be acōpayneday With euill people ¶ And saide Whan
a kyngy or a prince is euill tachedy andy Vicioup / bettir is
to thaim that haue noo knowlege of him than to thoos that
be gretteest maisters in his house ¶ Andy saide / bettir is a=
Womaȳ to be bareyn̄ than to bere an euill dispositly or a
Wikkedy childe ¶ Andy saide / the cōpanie of a poure Wise=
may is bettir than of a riche ignorant that Weneth to be
Wyse by subtilitee ¶ Andy saide / he that offendeth gody his
creatoz + by gretter reason he faileth to other ¶ Andy saide
bileue not in him that seith he loueth and knoweth trowbeth
andy doth the contrary ¶ Andy saide / the ignorante men
Wol not abstyne them from their sensualitees but loue their
lif foz thair pleasaunce / What defence so euer be made vnto
theym + right as childreñ enforce them self to ete swete thin=
ges + and the rather that they be chargedy the contrarie + but
it is other Wise With Wisemeñ foz they loue their liues but
onely to do goode deddis / and to leue Idelnesse & the delecta
cōns of this Worlde ¶ And saide / holde may be cōpared the
Werkes of thaim that entende the pfection of the goode thin=
ges perpetuel / to thaim that Wol but their delices trāsytory
¶ And saide that the Wise men bere their greues & sowbes
as they Were swete vnto them + knowing their trouble paciētly
takey + the ende therof shalbe to their merite ¶ And saide that
it is profitable & goode to dowele to them thet haue deserued it

Andy that it is euill doyn to do Wele to thaim that haue
nat deserued it/for all is lost that is yeuen vnto them/
right as the reyne falleth vpon the ground ¶ And said he is
happy that vsith his dayes in doyng couenable thinges/and
takith in this Worlde but that/that is necessarie vnto him
and may not forbere/Applying him self to do good dedis
& to leue the rude ¶ Andy saidy aman ought nat to be de
medy by his Wordes/ but by his Workis / for comenly Wordes
bey Rayne/but by the dedes is knowen the hazme or the prouf/
fit of euery thing ¶ Andy saidy Whan that almes is distri
bute to pouer indigēt pple/it prouffiteth as a good medicine
couenably yeuen to them that be seke / but the almes yeuen
to the notindigēt is a medicine yeuē Without cause ¶ And
saidy/he is happy that Withdraweth his ere & his eye from
alle vyle thinges ¶ Andy saidy/the most couenable dispen
ce that eny man may make in hys lyf/is hit that is sette
in the seruice of god/& in good Workis + And the second is
that is spēded in necessarie thīges that may nat be forborne
as mete drinke clothing/& for remedies ayenst sikenesse &
the Worste of all is that is dispended in syn & euil Werkis +

¶ Ermes Was borne in egypte +andy is as mykyl
to say ther as merauri/& in ebreu as Enok/Whiche
Was sone to Jareth the sone of Matusale/the sone
of Malaleel/the sone of Caynay/the sone of Enoes sone
of Seth sone to Adam/And to fore the grete flode/called
Noes flode After that Was there another litil flode/Whiche
drowned/but the contre of Egipte onely afore the Whiche
the saide Hermes departeth thens +andy Went through alle
landes tyl he Was four score yere olde andy +ij+ Andy With

him hadde lxxij. persones of diuers tonges Whiche alweye
stered and exhorted the people to obeye our lord. & edified
Chym. townes Whiche he fulfilled With sciences. And Was
the first that fonde the science of scoles / & estableissh̄ed to the
people of euery clymat lawes couenable and apparteig-
nyng to thair opinions. to the Whiche hermes the kyngis in
thoo dayes yaf grete audience and obeissaunce in alle thair
landes and so didy thabitantis of the Isles of the see he
constreyned them to kepe the lawe of god in saing trouthe to
dispise the Worlde to kepe Justice. to Wynne the saluacoñ in
the other Worlde. he cõmaundedy orisons & praiers to be saide
and to faste euery Wyke ooñ day. to destroye the ennemyes
of the lawe to yeue almes to the pouer goddis people. that is
to say. to the feble and Impotent. he cõmaundedy that porke
flesshe and camelys sholde be eteñ. and suche semblable me-
tes. and cõmaundedy them expressely. that they shulde kepe
them fro pariury. he stablissh̄edy many festis at certain sea-
sons. and ordeigned also diuers persones to offre sacrifices
at the rising of the sonne. and son other at the first newe
moone. and at the coniunction of the planettes. & also Whan
the planetes entre in to their houses. and Whan they ascẽded
and Whan they discendedy. The sacrifices Were of many
thinges. that is to say of roses. of flours of greynes of
Whete. of barley. of frutes. of grapes. of licours. of
Wynes. And the same hermes saide. that it Was noo
Recompense sufficient. to thanke godyonely for the gre
he hath sent vs ¶ And saide. O thou may yf thou dre-
dest godyWele. thou shuldest neuer falle in to the pathes
that leingeth may to harme ¶ And saide. make not

your clamours to god as Ignoraunces ful of corrupt Wil
fulnesse + and be not obedient vnto oure lorde god + nor
trespassours to hys lawe + And wyl noon of you do to your
felowe + otherwyse than ye wolde he dyd to + but be concordaūt
and loue to gyders + Vse fastyngis and orisons my pure
and clene Willes + constreyne you to do goode dedes humbly
and Without pryde in suche maniere as of your Werkes
may growe goody fruytes + and kepe you oute of the com-
panyes of theues of fornicatours + and of thoos that vse
euil Werkis ¶ And sayd kepe you that ye be not parlu-
red and let twuth be alwey in your mouthe / and swere
not but ye and nay + enforce you not to cause them
swere that ye knowe Wil lye + lest ye be parteners to theyr
paruiry + put your trust in god that knoweth alle secretes
and he shal Juge you in equite + at the grete day of Juge-
ment Whey he shal yeue remuneracion to the goode for theyr
goodnesse and punysh the euil for theyr wykkydenesse /
And sayd + ye be certain that the redemptour our lord + is
the greteste sapience + and the greteste dilectacion that one
ought to haue + of Whom alle goodenesse cometh / & by Whom
alle the yatis of Witte & vnderstādyng bey opened And
god that hath louedy his seruātis hath yeuen them discreci-
on & hath establisshed prophetes & propheciers + & ministres
fulfilled With the holy goost by the Whiche he hath many-
festely shewed vnto them the secretis of the lawe & the twuth
of the sapience to entente that they shuld eschewe al errours
& applye them to alle goody dedis ¶ And sayd vse sapience
& folowe the lawes / be merciful / and garnisshe you With
goode doctrines thynk & loke wele vpon your Werkis Without

hastíng you to mykyll & ín especíal Whan ye shal pumissh
misdoers and yf ye vse any maneve of thínge likly to synne
be not shamefaste to withdralbe you therfro, and to take
penaunce for the same, for to yeue other exemple, for yf it be
not pumissheth ín this Worlde it shalbe at the greete day of
Jugement and suche shalbe tourmented With greete pénes
Whitoute ony pyte taken vpon them ¶ Andy saide, correcte
you by your self and folowe the Wiese meñ leznyng of hem
good vertues, & lette all your desire be, to Wynne goode renou
mee and fame, employe not your tyme and your mynde ín
falshede nor ín malice ¶ Andy seide loke ye sette noo bay
tes to the noysaunce of any body, nor that ye seke thaire
hurtes by cautelles or sotiltees, For suche Workes Wol
not be hidde, but at the last they Wol appere ¶ Andy saide
constreyne you to amepe the loue of god and of your feith
vnto sapience, and yf ye do so all your lyf, it shalbe to
you agreete prouffitable Wynnyng, and of that nobel vertue
shal come vnto you greter benefices, than yf ye sholde assem
ble greete golde and siluer or other tresours not durable, for
it shalbe to you a greete richesse ín the other World that neuer
shall haue ende ¶ And saidy, be al one Withín and Withe
oute ín that ye shal speke, & beWare that your Wordes be not
contrary to the thoughtis of your hezt ¶ And saide hvble
and obeye your self to your kyngh and your princes, and
Worshíp the greete ministres vnder them, loue god & trouth
& yeue true counsaile to that entent ye may the more hoolly
With youz good penaunce be ín the Waye of saluacíō ¶ And
saide, yelde louyng vnto your lorde aswele ín youz tribulacion
as ín prsperite ín youze pouerte aswele as ín your richesse

¶ And saide ye shal here hens non other thingis but your
werkis/ and therfore/ be ware that ye Juge not vniustly
and desire rather to haue pouerte in doing goody dedes/ than
richesse in syn/ for richesse may soon be lost/ and good dedis
shal euer abyde ¶ And said be ware of to mykyll laughing
and mokkyng ony persone/ all be it/ ye perceyue in him ony
foule or euil tache + yet rebuke them not dishonestly + but
thinke that gody hath made you all of one matere & might
a made you as euil as he/ wherfore ye ought to thanke hys
goodenesse/ that hath shewed you suche grace/ and hath kept
you from myschef in the tymes past and present + And
pray him of his mercy he wol so kepe you forthe ¶ And said
if it fortune ꝑ the enemies of youz feith wil dispute with
you + by diuerse & sharp seyngis/ answere them in wetenesse
& in humylite prayng god to be of your counseile + & that he
wil addresse all his creatures to the goode feith for their
perpetuel saluacion ¶ And said be silent in counseil and
be wel ware + what ye speke afor your enemies leste ye resem
ble him that seketh a body to be betyn with all ¶ And saide
ye may not be Juste without the drede of our lord god/ by
whiche ye atteyne helpe of the holy gost that shal opey you the
gates of paradise/ wherin your saules shal entre + with thoos
ꝑ haue deserued euerlastīg lyf ¶ And said eschewe the cōpa;
ny of thoos that louyth you not of euil peopel of drūkey men
& of ignoraūtis ¶ And whan ye thinke ony good thought exe;
cute it & ye may incōtinēt leste ye be let or withdrawen ther
fro by ony simistre or euil tēptacion ¶ And said haue no enuie
though thou se ony prosperite cōm to ony euil man/ for his
ende shal not be goode ¶ And saide + make your children

nota

¶ And saide ye shal here hens non other thingis but your
werkis/ and therfore/ be ware that ye Juge not vniustly
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thinke that gody hath made you all of one matere & might
a made you as euil as he/ wherfore ye ought to thanke hys
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if it fortune ꝑ the enemies of youz feith wil dispute with
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ble him that seketh a body to be betyn with all ¶ And saide
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riche and pure of oon creacon thwugh Whiche alle be egalle
¶ Andy saide/beWare that in your Ire or Indignacion ther
escape out of your mouth noo foule Wordes. for it is dis hon
neste and engendreth hate . it is not conuenyent for hym
that Wil haue scyence . to seke it by mede or for money. but
onely by delectacon and bycause it is more precious than
other thinges ¶ Andy saide that kynch is goody and no-
ble / that causith in his Royame goode lawes to be kepte &
maintenyned. and the badde to be layde downe ¶ Andy said
largesse and liberalite is knowen. Whan a man is in neces-
site & poureté . & pacience . Whan oon hath power to Juge and
be auenged ¶ Andy saide . he that Worshiped the Wyse men
loueth Juste . and doth goode dedis . and enforceth hym
to Wynne sciencis and goode condicions and therfore he
shal finde that that liketh hym in this Worlde or in the other
Andy seith . he is Vnhappy bothe here and there that hath
Witte and Wol lerne noo science ne doctrine ¶ Andy saide
he that Wol not teche that that he Vnderstondeth in science &
goody condicions . he shalbe partenar to the Ignoraunse of
frowardy folke Andy he that denyeth to teche science to him
that it is couenable Vnto / he ought to be depriued of his be-
nefice in this Worldy . but ther is noone that doth so saue
Ignoraunt folkis . Whiche comonely been enuious froward
and il Willedy ¶ Andy saide . liberalite and largesse is
bettir in science than in richesse for the renomme of a Wyse-
man abideth . and the richesses abideth nat . Andy a man
ought not to offende nor hate him / that hath trespassedy
Vnto hym . but ought to do goode ayenst harme for the Wer-
kes of the Wiesemen is preuedy in . iij . thinges that is to

seye to make hys ennemye his frende / And to make the
rude connynge / And to reforme the euyl disposed vnto
goodnesse ¶ And sayd / He may be callyd good Whan
other fare the bettir for his goodnesse ¶ And sayd he that
loueth the Wele of his neygbour as his owne ¶ And say-
de That grete science prouffyteth litil to a couetous man
But litil scyence prouffyteth moche to him that Withdra-
weth his courage from couetise ¶ And sayd / That the
lyff may be resembled to the fleyng of ay arowe / And
the deth is like the lyghting therof ¶ And sayde / It ys
more uezytory and bettir to haue pytie vpon the foole than
vpon the Worldely Wyseman ¶ And sayd He that hol-
deth hym not satysffyed With that / that god had sent him
Desyreth not to haue more ¶ And sayd / A reporter
or a contryuer of talys comonely / other he lyeth to him
that he telleth them / or he is fals to thoos that he hath seyde
it of ¶ And sayd derysion and scornyng putteth away
and Wastith loue as the fiere doth the bronde ¶ And say
de The enuyous man is frendely to him that is present / &
in his absence is his ennemy / and so sheweth him his fren
de by Worde / and ennemy by dede ¶ And said / An enuious
man seyueth of nought but to dispraise alle other ¶ And
sayde he is right sure that feleth him self Withouten gilt / &
is in none sureté that wol not knowe his owne gilt And
sayde / Beware obeye not vnto couetise for Whan ye Wold
it Wol not obeye vnto you ¶ And sayd / He that yeueth
good cõseille to other folkis / begynneth to do prouffyt to
him self / & Was axed of the said hermes What it Was that
moost letted & troubleth man / he answerd / Ire & enuie / after

they axed hym wherfore/the wiese may stode more atte ya
tes of the riche may/than the riche may atte yates of the
wiese may + Andy he answered+the wiese may knowbeth
the prouffit of the riche+ the riche knowbeth not the prouffit
of the sciencial wiese may ¶ Andy saide/he that hath witte
and discrecion and knowbeth it not inde resembleth the
tree/that bereth noo frute ¶ Andy saide+ he is wiese that
knowbeth Ignoraunce and he that knowith it not is igno
raunt/and he that knowbeth not him self+ howe sholde he
knowe or deme another ¶ Andy saide ther be+ij+maners of
men the oon seketh and can not finde/the other findeth and
can not profite ¶ Andy saide/sapience is like a thinge fal/
ley in a watre+ Whiche can not be founde+ but by them that
wol serche and fette it from the bottom ¶ Andy saide with
oute chastite/a man can not be verey parfightly wise/and
without witte he may not be parfight in science ¶ Andy
saide discipline is the ornament of witte+ with the whiche
euery man ought to enriche himself ¶ And saide it is not
honeste to chastise a man afore alle folkis / rather a part
¶ Andy saidy what a man oftē excuseth himself his
knowen gilt+ it causith his errour the more to be remēbred
¶ And said+the Ignoraunt persone is but litil+al be it
he be oldy + andy the wise is moche + al be it he be ponge
¶ And the worlde dispraiseth nowe adays thoos that afor
it was wont to worship/andy the erthe wasteth and eteth
them that afor it was wont to norysshe and fede ¶ Andy
saide+the fole is knowen by his wordis+and the wiseman
by his werkis ¶ And said therbe selde folkis enuioy of a dede
man/but therbe many that wol lye vpon them ¶ Andy said

ke mery and glade and Jt ſuffyſeth to angre the nuyous
may/And the Was ayed of the ſayd ſermes/Why he ma
ried him nat/he anſuerd/he that can not ſwymme in the
ſee alone holde ſhulde he bere another in his necke ſwymmig
¶ And ſayd kepe the oute of the company of a Jangeler
Which reſembleth to a thyng that ſemeth good a ferre/and
nygh Jt is right noght ¶ And ſayd/He that Wolle do
euyll at thin Inſtaunce ayenſt another/Rygh ſo Wil he
at his Inſtaunce do ayenſt the ¶ And ſayd/He that Wil
preyſe the of Vertues that ben not in the/and thou reioyce
hit/he may Wele allegge the Vices that he ſeth in the/And
ſayde/Ire troubleth reaſon/and letteth alle goode Werkis
and furthereth alle euyl ¶ And ſayd he that laboureth in
that/that may not auayle/leſeth therfore that/that myght
prouffyte ¶ And ſayd the hurte & the trouble that is don
cauſed by euil pple letteth the deſire and Wele of the goode
And ſayd Whan thy frende erreth or myſtaketh him ayenſt
the + yet as moche as thou may departe not from his amy-
tiee/but aſſaye the meanes to redreſſe him ¶ And ſayd
Wyſe kynde and true is he/that Wil lyghtly forgete the
errour of his frende ¶ And ſayd/Jt is better chaſtyſe
thy ſelf than lete other do ¶ And ſayd/The goodneſſe
that cometh of an Ignoraunt man/Js like therbys that
growe on adongh hille ¶ And ſayd an euyl felawe is like
a tree kyndeled Wherof the one branche ſetteth the other afiere
¶ And ſayde/The nobleſt thing that god hath made
in this Worlde is a man/& the richeſt thing to him is reaſon
by the Whiche he kepeth iuſtice & eſchewth ſynne ¶ And ſaid
the fole Wol knowe in him ſelf no Vile thing & the ignoraũt

weneth lightly a thing be other than it is, and the suspec
tious, may maketh many doubtes of that that he knoweth
¶ And said a right recommendable thing in heuen and in
erthe is a true tunge ¶ And said, a king or a prince ought
nat to yeue lordshippes nor auctorites, but to goode & merci-
able folkes. And therfore they shuld loue them, as the fadre
doth his children ¶ And said it sholde suffise a man and
ought to holde him self recompensed whan his aduerse partie
required of him pardon And it was axed him what was
a liberal thinge, he saide to yeue siluer to vnknowen men
for the loue of the knowen men, and to for yeue them that
haue noied him, for the loue of them that haue holpin him
¶ And saide the lyf in this worlde is so shorte that ther
ought none conceyue hate nor wil harme to other ¶ And
said establisshe & ease thyn ire, with thy pacience, thin ig-
norance with thy sapience, thy forgetfulnesse, with thyn
remembrance ¶ And said it is a goode signe, whan a childe
is shamefaste, for it sheweth he shulde haue wit ¶ And said
it is welcom that thou do goode while thou art in prosperite
for parauenture in aduersite thy power shal lak ¶ And said
he putteth him in danger, that abideth in a promise, where ther
is no lorde, that wolle venge the iniuries don therto, where
ther is noo juste juge, where ther is no wyse leche, where
there is noy habondaunt market, and where there is no ren-
nyng water ¶ And saidy it appurteigneth to euery man
with alle his power to seke science, and ther with to fortif
fie hym hauyngh a goody eye vpon his enemyes, and
kewarre he be not reysedy to highe in pride by lordship or other
richesse, his wil his wordes andy his dedis alway to be

nortd

egalle/and so shal god loue him & his successyon ¶ And
sayd they may none escape to be atte grete day of Jugemēt
and his helpe shalbe there by iij thinges/Discrecion/chas-
tete/and goode Werkes/Alle thinges may be lefte/Saue
goode dedis/Alle thinges may be chaungedy/Saue nature
Alle thynges may be dressyd and reformedy/Saue euil
dedis. Alle thinges may be escheuedy/Saue deth/and the
sentence of oure lorde ¶ And sayd/Jt is no meruaille
though he be goode/that is not couetous. But Jt were gre
te meruaylle/Jf a couetous man were goode ¶ And sayde
The errour of a Wysemen may be resembledy to a Crasedy
shyp/Whiche in drowbnyng hir self/Drowbneth many other
¶ And sayd/truste is in manez of a bondeship/And
mystrust is a libezte ¶ And the sayde Hermes correctyng
kyng hamon yaue him this precepte & charge/loke that first
affore alle thingis ye loue/drede/and obeye/our lezdy god
And sayde alle men that haue dominacion & lordship vpon
the peple ought alWaye of necessite/to haue iij. thinges in
mynde/Jirst to remēbre the peple/that be subgect vnto him
Secundely al be it that they be in his seruitude/yet ought
he to his polket to kepe them in fraunchyse and liberte and
nat in thraldom/Thirdely Wolde his lordship & polket in
this Worlde may not long endure ¶ And sayde/o king ha-
mon it behoueth the to kepe thy saule/Right Wysely in Wyl
and Worde/and thou oughtest not to be slowthfulle to the
distruction of the myscreaūtes/but to constreyne them to
obeye our lord god & desire not to haue eny richesse Without
it be rightfully goten. Jor thinke verily the people Wol al
Waye obeye to them that do rightfully and Wele/& that Wol

mayntcyne them and̄ there may noo Wele be in a Royaume Withoute it be habūdaunt of people/for the decay of a Royām is falbte of people. ¶ And̄ if they With drawe hem/the prince is left lorde alone and̄ therfore remembre Wele thy dedis and̄ esfsones thinke on thy saule and put in that garison aft that thou shalt haue nede of in the other World̄ ¶ And̄ yf it happen that thou must goo in the werre in thyn owne persone. beWare Wele that thin ennemyes suprise the not by slowthfull soiournyng. ¶ And̄ When thou goost to batail loke that first thou solicite and̄ exorte thy people as orageously as thou can. and̄ loke that alle thyn habil; mentis of werre be redy. and̄ euery man set in hys Warde and̄ appointed̄ howe they shal fight and̄ sette oute ¶ And̄ beWare Wele that thou be not suprised by thin ennemyes. for lakke of Wache and̄ good̄ espial. ther fore multiplie thy scowte Wache and̄ thyn aspies so that thou mayst alWaye knowe the guydyng of thyn ennemyes and loke that thou be sure they deceyue the not. ¶ And̄ Whan thou shalt commaunde thy folkes to do eny thing loke secretely Whether they haue obserued̄ it after theyr charge or nat. Whiche shall make them drede the more to offende the. ¶ And̄ Whan thou shalt commaunde eny lettres to thy klerke to be made/signe nor seale them not til thou haue ouerseen thaim. for many haue ben disceyued̄ therby. ¶ Ware thou be not to familyar With them that thou knowes not. Wite not the secretes of thy hert but to them that thou haste preued̄. and̄ knowest true Vnto the. ¶ Gouuerne the so Wysely. that thy knyghtes. and̄ thy people may haue pleasir of the. and̄ glade

to be in thy company. And delite them to se the rightfulle
and of good gouernaunce. Slepe no more than shal suf-
fyse onely for the sustentacion of thy body. and the rest of
thy hete. and entremete not nor let thy Werkis be but in
rightWyseneſſe and twuth Withoute dissimulacion and
slouthe nor delay not that thou must nedely execute. Sus-
teyne and loue also thoo that be the grete multiplyers, that
is to saye the cōmones that labour the erth, by tylth and
sowyng sedes vpon the same. by the Whiche the wyaumes
and the people be susteyned. the knyghthode multiplied
and the houses fulle of richesse. Wherfore suche thinges Wol
be gretely kept, and cherisshed. And It behoueth openly
to Worshipp thoos that be goode. euery man after his discre-
cion condicion and science to that entent. that the people
may so knowe them. and be bonteuous to alle thoos that
seke sciences. to corage them the more to lerne and entende
To studye. so that the wyaume or prouynce may be the bet-
ter for thair connynges. Bese thy self to punysshe ma-
lefactours. and thoos that putteth the in daunger or troub-
le Within thy wyaume or lordshipp. make stryke of their he
des publykely that other may take example by them. to a
theffe lete his hande be stryken of To a robber of the hygh
Waye let him be hanged. that the Waye may be the surer
Grey the Sodomytes and punysshe the men takey in fors-
macion after their estate. And the Women in like Wyse
Ware the of the Wordes of lyers. and suche punysshe. se the
prysoners ones in a moneth. And Delyure thoos that
ought to be delyuered. and yeue them of thyn almes pu
nisshe montinent thoos that haue deserued It. Yet not so

hastyly but that they may haue leysir of repentaunce. and
that other let hym be kept til thou knowe the trouth. Whe-
ther they be gylty or not. Beware also. Vse not thyn owne
counseyle onely. But be auysed by men of Age and
discrecion. And suche as been expert in many thynges
And whan thou shalt finde ony suche Just and rightfull
be counseyled by hym. And elles reporte the to the moost
holsome opynion of all thy counseyllours. and god shal
helpe the ¶ And sayd. He Is noble that vsith goode-
nesse. And It is a grete goodenesse to vse Instyce and
chastyte. and to yeue lyberally or It be avoyd ¶ And
sayd. Whan A kyng or a prynce can nor wyll restray-
ne hys euyll vices & couetise. howe shulde he reprene his se-
uauntes. and whan he can not correcte hys propre sezuaun-
tis. howe shulde he correcte and gyde alle hys people. and
specially thoos. that ben ferre from hym. Therfore It be-
houeth A kyng or a prynce fyrst to be lorde ouer hym self
And after vpon other by ordre ¶ And sayd A goode
kyng or a prynce shulde not be to full of Suspecion for
It wol make men drawe from hym. And also he ought
not to haue ony of that dysposicion in hys house. And in
especyall. Bakbytezs. Contryuezs or Reportezs of tales
For whan there Is dyuysion or trouble in A kyngys or
in a prynces house. Lyghtly no goode Counseyllours or
sezuauntis wolde abyde there

¶ Ac sayd he that can not refrayne his Ire hath no
power ouir his witte ¶ And said a wyse kyng or a

prince ought not to make comparisons nor dispute in discreccon With a greter and myghtier than he is ¶ And said Whan a kynge or a prince hath conquered and ouer come his ennemyes he ought to mayntayne them in Justice + in goode custumes and liberalite and pacience + And so may he make of ennemyes his frēdes ¶ And said yf a king or a prince assembled ay outrageous tresour and dispende it not as it appartayneth he shal lese both it & his Royaume ¶ And saide + the people ar to the kynge as the Wynde to a grete fyere + for the more the Wynde is + the strenger is the fyere ¶ Ange saide a kynge or a prince ought to knowe thoos that Wele and truely haue serued him and establisshe thoos a boute hym self after trouth Witte and conyng and ought to yeue and be bountefous vnto theym aftir theyr merites + And if he he geue by Wil to noughty folkis that haue not deserued it / it puteth a Weye the courage of his goode seruantis + to serue hym Wele ay lenger + and so shal he be hastily so fulle of noughty people that When he Wolde he can not be delyuered of theym ¶ And saidy it is conuenient for a kynge or a prince to lerne and knowe but not alle for there is many thinges that a kynge or a prince ought not to knowe nor vnderstande

¶ Alquinus sayde + that men receyue grete benefices dayly of gody oure creatour al be it that they be synners They they be boūde + to thanke hym for hys graces + and to aske hym pardon for thayr trespasses ¶ And saidy many thyngis seme right goody + that be fulle bade + and after gretely blamedy + And many thynges be disprayseyd in the begynnynge + that afterward

ley founde goode and desired ¶ And sayde Bettir it is
to the to haue grete necessyte / than to borowe of him in whom
thou hast no truste ¶ And sayde If thou laboure to teche
a foole / the more shal folye encresse ¶ And sayde I mezueik note
of thoos that absteyne them from metis noyng to the body
and maketh none abstynence of synne ¶ And sayd muk
teplye silence . for that anoydeth pezelles and vse trouth
Whiche discipline shal mayntayne the and thy werkis / &
he that wole wele kepe the feyth / ought to leue to his frende
of his goode / and to be gracious to them that he knowith
goody and no denyez of Justice to his ennemye / and to
eschewe alle thingis . that touchith dishonour

OMez was an anucient Rhetoriez in Grece and of
the gretest astate there . he was afterz moyses / b . c
lb . yere he made many goode thingis . and alle
the Rhetoriezs of grece folowed his discipline . The whiche
omez by fortune was taken and empriſoned . and put
to be solde as a pryſonnez or a bondeman . And than one
axed hym . whens he was . He sayd of his fadre and of
his modre . Wilt thou that I shalle keye the ¶ And he ans-
wered Why axest thou me counseyle what thou wolt do with
thy siluez ¶ And they axed him . Wherto he was good
He sayd . To be deliuered . And so abode longe in pryſon
And at the last they lete him go . He was A man fayre
formed . and of large stature . and lyued . C viij . yere
And here after folowe his seyinges . he is discrete that can
refrayne his tonge ¶ And sayd . he that werkith by gseyl note
yeueth him self rest and labour to other ¶ And sayde it is
afrendely lyuinge to dele without fraude & barat ¶ And

ſaide accompanye the with good people + and thou ſhalt be
on of hem + accompany the with badde / & thou ſhalt be on of
thoos ¶ And ſaide he is good and liberal that applieth him
to good werkis and clene + and that putteth them in execu-
con or euer ther come any occaſion of empeſchement ¶ And
ſaid the hert ſhyneth in vertue and is ſure whan it is ſet
in ſapience And fraude & barat is in the fruit of euill though
tis ¶ And ſaidy the mouth ſheweth ofte / what the hert
thinketh ¶ And ſaidy the looke ſheweth ſomtyme the diſ
poſicion of the hert afore the wordes been ſpoken ¶ And
ſaide it is agrete ſurete for a man to purueye by tyme in his
cauſis ¶ And ſaide it is merueile of a man / that may be
in reſemblaunce to gody + and enforceth him ſelf to be like
to the beeſtys ¶ And ſaid beware thou do ne take no thing
that thou fereſt to be accuſedy of . for if thou do thou ſhalt be
the accuſer of thy ſelfe ¶ And ſaide payne thy ſelf to vir-
ne good condicious and vertues + for therby hides & hazmes
ſhalbe eſchewed ¶ And ſaide ther was ſomtyme a wiſe
man ſhapedy out of a brokeny and loſt ſhip in to an Iſle
of the ſee + and ſo beyng ther alone drewe a figure of geome-
trie / vpon the ſandis + where with he was fonde by certaine
ſhipmen + that brought hym to the kyng of that grounde
tellyng hym that cas and auenture + And therfore the
kyng ſent through alle hys prouynces + and chargedy
hem they ſhulde enforce them ſelf to lerne and haue ſuche
connyngis as ſhulde byde with hem after theyr ſhip were
loſt + that is to ſey + ſcience and goode werkys ¶ And
a man ſeith with hym + y + reſſeles the oy be fore and
the other be hynde + In that byfore be the errours and vices

of other folkis/ Jn that behynde be his owne ¶ Andy saidy to his sone. Beware that thou be not couetous/for if thou be couetous/thou shalt be poure ¶ Andy sayde Jf thou be pacient thou shalt be preysedy/ Jf thou be prowde/thou shalt be blamedy ¶ Andy sayde/Aman is better than all other besties of the erthe ¶ Andy sayde/Sapience is as to Werke by science ¶ Andy sayde knowlege is better than ignorauncē ¶ Andy sayde this Worlde is an house of marchāndyse somme Wynne therin by theire goode dedis/andy somme lese by thaire euyl gouernaunce ¶ Andy sayde by grete diligence somme men atteyne to there purpose ¶ Andy sayde/ he that hath grete myght andy gouernaunce in this Worlde/ought to haue no grete reioysshyng/andy he that hath nooy/is dispreised ¶ Andy sayde ther is no Wikkedar thing than lyeng/& ther is no goodenesse in alyez

SOlon Was of Athenes andy made many bookis of predicacions/Andy establysshedy the lawes there Whiche Was a Cyte in thos dayes fulfilledy Wyth Wysemen he hadde many Verses techyngy folkis to eschewe their propre Willes ¶ Andy sayde/Whan thou Wilt doo ony thing folowe not thyn owne Wil but seke counseyle andy therby shalt thou knowe/the trouth of the Werkes ¶ Jt Was askedy him/What Was the mooste difficulte in aman ¶ He answerdy. To knowe hym self. To kepe hys fraunchyse or liberte. To speke in places Where he ought not/ To be angry/ With that he may not amende & to coueyte that/that he may not haue ¶ And said the thingis of this Worlde ar establisshedy by lawes/& the lawes be

fusteyned by + ij + thingis that is to say by ſWerde and by
banere ¶ And̄ ſaid̄ to his diſciples + Ware that ye be no
mokers for that engendreth hatteredȳ ¶ And̄ ſaide the ver-
tuous lawdes of a man be not thoos + that he yeueth him ſelf
but thoos that they yeuen hym for his goode Werkes + And̄
it Was askedȳ him Who Was liberall he ſaide + he that vſith
liberalite + not couetyng other memmes goodes ¶ And ſaid
an euil tonge Was ſharper than a glayue + Ariche man as-
kedȳ him What Were his goodis + he anſWered my treſor is
ſuche that no man may haue yt Without my Wyll and may
not be myniſſhedȳ for noo thing that J yeue of it but
thou maiſt departe With noon of thyn Without dymymia-
cion ¶ And̄ ſaid if thou Wilt + the loue of thy frende ſhal
abyde ferme vnto the + be curteiſe to him and̄ ſpare hym in
his angre or errour ¶ And ſaide + thou oWghteſt not to yeue
a man greter preiſyng in his p̄ſence than he is Worthy for he
knoWeth the trouth And Was axed him howe a man ſhold
Wymme frendes + he anſWered in Worſhipping & ſeyng good of
them in their abſence ¶ And̄ ſaidȳ a goode ſaule hath ney-
ther to grete Joye nor to grete ſorowe for ſhe reioyſeth nat
but When ſhe ſeeth goode thynges and̄ noon euyll + and̄
hath no ſorowe + but When ſhe ſeeth the euyll thingis and
noon goode + And When ſhe loketh on a lytle World + ſhe ſeeth
the goode & the euyll ſo entermedled that ſhe ſhold not ſim-
ply reioyſſe her ſelf nor trouble her ſelf angrely ¶ And̄
ſaide a kyng that doth right & Juſtice ſhall reigne and̄
gouerne Wele his people / & he that doth Iniuſtice and hi-
dere ſeketh another to reigne for him ¶ And ſaid it behoueth
a kniȝ or a prince / firſt to ordre & dreſſe him ſelf & after to

dresse other / or ellis he shulde be like him that wolde dresse his shadowe afor him self / And yt was askid of hym Whan Contrees and tolwnes wer wele gouerned / He answerd and sayd Whan their princes rule them / after ther lawes

SAbyon was agrete deffendour of his neyghbours & hade certayn frendes / Whiche a king wolde slee And Whan the sayde sabyon vnderstode it he wēt With them in resistence of the sayd king Whiche king assembled so grete nombre of knyghtes ayenst him / that he was discomfit & taken / and was commānded to be put in engyne and tormēted / Without he wolde accuse them that wer cōsenting to make werre ayenst the king / Whiche Sabyon answerd that for no payne / he wold not telle that thing / that shulde noye his frendes / And in dede keyng in the engyne cut his tong With his owne teth / to thentent that he myght not accuse his felowes and frendes And the sayd sabyon lyued .vi. yere / and her after folowed of his seynges to his disciples And sayd if ye lese ony thing say not ye haue lost it but saye ye haue restored that was not youres And sayde to one of his disciples / multiplie thy frendes and that shal assuage thy care And sayde a wyseman ought to be ware / holde he wedeth a fayre woman for euery man Wil desire to haue her loue / And so they wol seke their pleasirs & to the hurt and displeasir of her housband And sayd / Delectacion in richesse is a dangerous vice / And there cam one of his seruauntis vn to him on a tyme and tolde him that his sone was dede & he āsuezd that he knewe wel þ he was mortal & not īmortal

nota

and a man ought not to drede the deth of the body. but the deth of the saule. Oon asked why he said soo. considering that he held thoppymion that a resonable saule myght not dye. he answerd whan a resonable saule is conuerted to the nature of a beste without vse of reason al be it that it be sustaunce incorruptible. yet is she reputed for dede. for she leseth the Intellectif lyffe. he founde a yong quer man sitting vpon the see syde wepyng thaduersitees of this worlde. to whom he saide. dyspaire the not. for if thou were with grete richesse in the mydel of yendre see in grete danger of thy body. and of thy goodis. thou wolde wisshe right hertily to be here with oonely thy lyue sauely. Also. and if thou were prisoner. and the keperes wolde selle the. and take from the alle that euer thou hadest thou wouldest be glade to haue oonely the delyuraunce of thy body. the yong man answerd that he tolde him trouth. wele than saide Sabion vnto hym. nowe thynke than that thou hast ben in alle this dangers and hast ascaped them. and art nowe at thy free liberte. therfore holde the content with the state that thou nowe standest in. And so the yong man departed gretely recomforted.

Ypocras was disciple to Esculapius the seconde which descended of blode Royall. And he was the first fynder of the art of phisike. which he shed and taught to his children and comaunded it shulde not be lerned to any Straungers but oonely from the fadre to the sone. And so the saide sciẽce to rest in them And comaunded that they shulde dwelle in the middel habitacion of greee in. iij. Isles. And ypocras rested in the Isle of Thau

And in the .ij. other Isles the studye Was lost in his dayes
The oppinion of the first .Esculapius. Was that phisyke
shuld be vsed onely by experience for it Was neuer founde
but onely therby. and so Was it vsid. M. CCCC. yer
after til that another phisicien came callid Methio9 Whoos
opynion Was that experience Without Reason. Was a dan
gerous thing And so they vsed these .ij. opynious. viij.
honderd yeer. tille another phisicien cam called Gramar/
dos. Whiche dispraised therperience. saying that to many
errours greWe therby and that in occupying phisike a man
ought to vse reason onely Not withstanding he hade .iij.
disciples Whiche held after him .iij. diuers opinions The
on vsed experience onely. The other reason onely The .iij.
subtil craftes and enchantementis. and soo these .iij.
Weyes Were vsid. vij.C yere tille that plato cam/ Whiche
taught diligentely the seyngis of his predecessours in hys
science/ and shewed that experience onely Was dangerous
and reason onely colde not be sufficient & tooke the bookes
as Wele of subtil crafte/ and enchaũtemẽt as thoos of onely
reason/ and brent them all/ but thoos that Were of reason
and experience to gider he reteyned and kept hem and
cõmaunded that they shuld be vsed/ and after his deth he
lefte the crafte to .v. of his disciples The first to ordeigne
phisike to the body The .ij. to loye and to lete blode The
iij. to hele Woũdes The .iiij. to hele seke eyen The .v. to
knytte and hele brokey bones And after this came Escu
lapius the .ij. Whiche taught diligentely the diuerse opiniõs
And in especial thoos of plato/ Whiche he vsed and tooke
for most true and resonable And he left after hym .thre

disciples that is to sey/ Ypocras and .ij. other Whiche dyed and so rested that science and craste onely in him. than rested ypocras alone parsight in vertues in his dayes vsing reason/ The Whiche ypocras seeyng the craste of physike in Weye of predicion because alle his felawes were ded. and that he Was left onely in the Isle of thau. Thought that he Wold for the mooste prouffyt that the craft therof were shed. and taught not onely to his children and kynnesmen. But generally to alle that Weze apt to lerne it And dampned in that science dyuers thinges and added to certayn compylacions in breue Wordes. And commaunded his .ij. sones that Were maystres of sciences that they shulde shewe it generally. for he sayd It Was more conuenable/ It shulde be taught to straungers able and apt to the lore/ than to his owne kynnesmen not disposed to lerne. And as he ordeigned Was doy and Is vsid to this daye/ and in his lyff he shewed hit to dyuers straungers and made hem expert therin/ taking promisse of them to teche it further/ It happed that a kyng of perse called de sour sent vnto the kyng of thysle of Thau called pylate praying him to sende him ypocras/ and he Wolde yeue him/ C kyntalles of golde/ and than Was the lande of grece deuided in many kyngdoms/ of the Whiche somme gaf truage to the kyng of perse/ And so dyd that of Thau/ The Whiche hade ypocras go to the sayd kyng of perse/ for to hele certayn pestilences that Were than in his Royaume/ Seying If he Went not/ It myght be to grete a danger to the Isle seeing the sayd pylate Was not of power to resiste the said kyng of perse/ The Whiche ypocras ansuerd that he Wolde neuer

goo to hele the ennemyes of greee. Also thenhabitauntis of the tolnnes where he duelledy in. saidy they hadde leuez deye thay ypocras shulde departe from them. The saidy ypocras Was . Cylvj. yere after Nabugodnosor . he made diuers bookis of phisik of the Whiche .yyy. he hadde andy of thoos xij. the most be studyed by ordre Other bookis he also hadde of Galyens makyngy. The saidy ypocras Was of littel stature grete hedey. croke backedy. moche studyeng andy of litteli langage . andy moche lokyngy dolvy to the erthe/holdingy in his honde a flabotomye of munycion for latyngy Bloody or a greene braunche prouffitable to the eyen/he leuyd four score. vj yeres Wherof he employed .yvij. in studye/and the remenaunt in exercisingy of his comyngis. Andy here folowetb dyuerse of his seyngis Pouertie in surete is better than richesse in fere ¶ Andy saidy that the lyf is thought short / the peyne is thought longe/experience harde to come bye andy Jugement daungerous ¶ Andy saidy the helth is not to be slowthfull in goode exercises andy nat to fil hys body Whiche Wynes andy metes. ¶ Andy saide it is better to amyunsshe that hurteth thay to encresse that helpeth ¶ Andy saidy / the herte is tourmentedy by . ij . passions/ that is to saye With sowlde andy thought of sowlde cometh the dremes andy the fantasyes /andy of thought cometh the Wakyngis andy Vnrestis / andy sowlde is a passion of thynges past / andy thought is fere of thynges to come ¶ Andy saidy . that saule is lost/that setteth hys entēt vpon Wordely thinges . that is to sey in couetise And said he that Wol the lif of his saule lete hym mortifie hit & yeue it payne in this Worlde And sayd ther

nota

may Wele be loue bitWene + ij + Wysemen + but not bitWene + ij + foles + al be it that theiz foolyes bee equalle + for Wyt goth by ozdre andy may concozde ín one sentence + but ín folye is noo due ozdonnaunce andy thezfore may they neuez concozde ín loue ¶ Andy sayde + A man ought not to sWere + but ye is so/oz it is not so ¶ Andy sayde holde you content With that + that ought suffise you + andy so ye shal not haue no gruggyng + the lesse grugge ye haue + the more ye fle fro malice andy Wikkedenesse Withdzalbe you also from synne + & seke thende of Vertues andy goodenesses ¶ Andy sayd + He that Wol be fre let him not coueyte that thinge / that he may not haue / for andy he do he is bounde therto + andy thezfore if thou Wilt haue that thou desiveste desire that thou mayest haue + It Was askedy of him a question of euyl andy bile thinges + To the Whiche he answerdy noo thing + They askedy him Wherfore he spake not + He sayde that silence Was the answere of suche questions ¶ Andy sayde + This Worlde is to noo creature pzpetuel + thezfore they let nooy diffze ze oz delay to doo goode thinges as longe as he may + Andy namely that + that he sholde Wynne goode renommee thezby

¶ Andy sayde He that knoWeth not trouth is rathez lyke not to do it / than he that is enfourmedy andy taught thez to ¶ Andy sayde / Science is like a Wode of a Tree / and operacion is like the braunches + andy science is like a thing engendryng + Andy operacion is like a thing engendredy

¶ Andy sayde + Take a litil of science at ones + so that thou maist kepe it andy lerne more + Foz if thou Wylt take Wode at ones than thy Wytte may suffise thou mayest lightely forgete alle

Pitagoras saide that it is a right blessedy and a noble thing to serue god. & to sanctifie his sames tes to dispreyse the Woxldy. to vse Justice, and of alle vertues. the moost principal is to absteyne hym fromy syme. Andy it is goody to vse fastynges & studyes, and to make hym to be bilouedy. andy it is goode to haue sciẽce to vnderstande the trouth of thinges. and to lerne it to the meny and shewe it to the Women he ordeignedy also predicacions andy to polisshe andy enourne the speche ¶ Andy said the saule is perpetuel and couenable to receyue meritis and peynes, he moderatedy so his mete andy his drinke that he Was at noo tyme fatter noz leener than other. he Was a subtil màn andy louedy aswele to do good to his frendes as to hiny self. sayngy the goodis of frendes ought to be comyn He made. CC. four score volumes of bookes. andy Was bozne in the countre of Samye ¶ Andy said ay harme not durable is bettir than a welthe not abiding. And that Was Wretey both in his seale and in his girdil ¶ And said as the begymmyng of our creacion cometh of god. right so is it behoueful. that at our ende our saule retourne to hiny ¶ And saide if thou Wilt knowe god enforce not thy self to knowe the Woxdely people ¶ And saide a Wysman reputeth not the Woxship of gody in Woxdes but in dedes ¶ And said sapience is to loue gody, andy he that loueth gody doth that gody loueth And he that doth the Werkis that gody loueth is toward god. and he that is toward god. is nygh vnto hym ¶ And said god is not Woxshipped by the sacrifices oz by othez oblacious doy vnto hym. but onely by the Wyll andy acceptable ententis ¶ Andy saydy he that clatereth moche

it is signe that he hath stil knowlege ¶ Andy sayde at all tymes whatsomeuer thou do/haue in thy remembraunce that gody is by the/andy knoweth thy thoughtes / andy seeth thy dedes + Andy therfore by reason/thou oughtest to be ashamedy to do amysse ¶ Andy sayd/Gody onely knowith the wyseman that dredeth him+andy mervaylle not though the people knoweth not the ¶ Andy sayde/Gody hath not in this worlde amore convenable place/than in a clene andy a pure saule ¶ Andy sayde/A man ought to speke of honest andy goode thinges / andy ellis hazkyn to them that wil talke therof ¶ Andy sayde+grugge & eschewe all vyle thinges aswele of the/as of other / but in especiall of thyselfe ¶ Andy sayde /purchasse the goodes of this worlde in rightfull laudable & worshipfull manere & dispende them in like wyse ¶ Andy sayde/kepe thy pacience whan thou herest lesinges /andy do thoo dedis that noman may speke harme of/andy entende to the suretie of thy body/be attemperate at thy mete in thy drynke/in thy lying with women andy in all thyn other labours ¶ Andy sayde/enforce thy selfe to do soo wele that other men haue envie at the ¶ Andy sayde Dispende not to outrageously nor be not to scarse/so that thou be not bounde to thy tresore/haue therin attemperaunce andy mesure/whiche in all thinges is prouffytable Andy sayde + Be waking andy herkenyng to thy counseyle /for thy nedis/for if thou slougth it/or slepe it/hit myght cause the to be partenez of thyn owne deth ¶ Andy sayde medyll the not to do eny thing + that ought not to be don And said/he that is not content can not atteyne to trouth ¶ Andy saide/he that hath no science/ought to be dispraisid

nota

¶ Andy sayde the Juge that demeth not Rightfully/deser-
ueth grete blame. Ware that thy tunge speke no Vilanye nor
that thou yeue thyn eeres to here it ¶ Andy sayde a man
ought not tenforce hym self in this World/to make pur-
chasses nor byldyngis to serue other after his deth. but
ought to peyne hym to Wynne andy to gete suche thyngis
as may prouffit him after hys deth ¶ Andy sayde. It is
lettir to a man to lye Vpon the harde growndе beleuyng fer-
mely in god. than to lye in abedde of gold/puttyng doubtes
in hym ¶ Andy sayde. let thy marchaundise be spiritu-
elle andy not corporelle. andy thencresse andy Wynnyng shal
be goode. andy durable ¶ Andy sayde. he that hath pite
Vpon hys owne saule seeth our lorde ¶ Andy sayd Whan
thou Wylt sette Vpon eny may. thynke thou Woldeste deffen-
de the yf thou Were set Vpon ¶ Andy sayd dispose thy saule
to receyue alle goode andy conuenable thynges ¶ Andy said
sette a syde the Vanytes of this Worldy. for they lette and
empesche thy reason ¶ Andy sayde. thou oughtest not
to slepe eny nyght. tille thou hast remembred andy consider-
red/thy dedes of the day past ¶ Andy yf thou haue Weldon
be glade & Joyos therfore. andy thanke gody therof. And
yf thou hast erred andy don a mysse. repente the therof
andy aske forgeuenesse andy pardon of gody. andy in
thy self so doyngy. thou mayest opteyne Vnto hys grace
¶ And sayde. Whan thou shalt begynne eny Werke/pray
gody of helpe to bringe yt to a goody conclusion ¶ Andy
sayde. yf thou haue haunted eny felowe. andy thou se hys
companye is not conuenable Vnto the. spare it. andy yet dele
so that he be not after thyn enemy/& proue euery man by his

nota

dedis/and not by his Wordis. for thou shalt fynde many
of ayl Werkis. and goode Wordes ¶ And sayde. A man
may nat refrayne him from doyng amysse. but Whan he
hath trespassed. let him bewaare to falle eny more in that er-
rour ¶ And sayde. Wyne is ennemye to the saule in taking
of it outrageously. and is like setting fyre. to fyre. And
sayde. a sezuaunt ought to be obeyssant vnto his lorde/but
not so absolutely that he lese thrzby alle his libertie & fraun-
chise ¶ And sayde. It is more conenable for a man to suf
fre deth. than to put his saule in perpetuel derknes. And
sayde. Lette not to doo goode dedis. though they be not plea-
saunt to the Worlde ¶ And sayde. dele alWaye so to thy
powez. that thy saule may stande in goode and noble state
Whatsomeuez falle of thy body ¶ And sayde. Clene and
pure saule hath no delyte in Wordely thinges ¶ And say-
de. go not the pathes that thou maist gete hatred thrzby
¶ And sayde. thou oughtest to Wyme frendis/for the
mayntenynyng of thyn astate. and do not thoo thinges
that thou couetest. but that thou oughtest to do. and take
hede Whan thou shalt speke. and Whan thou shulde holde thy
peace ¶ And sayde. he refreyneth him from couetise that
letteth not to spende his goode for his frendes ¶ And
sayde. Put alle couetise from the. and than shalt thou ap-
perceyue trouth ¶ And sayde. He is not Wery pacient
that sufferyth but as moche as he may. But he is presen
tely pacient. that suffereth ouer his powez ¶ And say
de Pytagoras. Pyght as a leche is not reputed nor taken
for goode nor connyng that heleth other. and can not hele
him selfe. right so is he no goode gouernour that gmandeth

othez to eſchewe vices + andy nethez can noz wyl leue them
him ſelf ¶ Andy ſayde + the worlde varieth nowe wyth the
andy nowe ayenſt the / Jf it be with the / thinke to do wele / &
if it be ayenſt the / take it pacientlȳ ¶ Andy ſayde + many
harmes cõme to theſtes + by cauſe thy be domme + andy vnto
mey thwugh their owne ſpeche ¶ Andy ſayde + haſte it is
to greue him that can abſteyne him from + iiij + thingis that
is to witte haſtyneſſe / wilfull frowardneſſe + pride + andy
ſlowthe + foz haſtyneſſe cauſith repentaunce + wilfull frowar
deneſſe deueſſe cauſeth loſſes + pryde cauſeth hatteredy + andy
ſlowth cauſeth diſpreyſing + The ſalbe a man right nobly
andy richely arrayedy / whiche hadde vyle andy foule wozdes
To whom he ſayde / Othez ſpeke aftez thyn arraye + oz lete
thin arraye be aftir thy wozdes + The kyngh than of Ceál
le deſiredy him to dwelle with him + To whom he ſaydy + thy
wezkes andy thy demeanyngis be countrary to thy profſit
And thin office is not wele executedy + foz thou diſtroyeſt
the fundement of thy feyth + wherfore J wol not dwelle
with the / for the phyſicien + Js not ſure + foz amongis his
pacientis + he may take ſekeneſſe ¶ Andy ſaydy + Jf thou
wilt that thy childeren oz thy ſeruauntis do no falbes thou
deſireſt a thingh vnnaturall ¶ Andy ſaydy + The ſaule that
is in the company of goody people is in delectacion & Joye
And when it is amongz euyl + Jt is in ſowlbe a & heuineſſe
¶ Andy ſayde + The wyſeman thenketh on the wele of
his ſaule as actentyuely as othez attende to the wele of ther
bodyes ¶ Andy ſayde / take frenſhip of hem that thou ſeeſt
folowe trouth / & thinke oz thou werke And ſaid right as
a phiſicien can not hele his pacient without he tell him the

trouthe of hys diſeaſe + right ſo may not aman be Wele
counſeylled of hys frende Without he telle hym the playne
neſſe of hys cauſe ¶ Andy ſeydy many ennemytees gwo
Wey for faulte of truſt betWix parties / andy truſt cauſeth
ofty many harmes ¶ Andy Whan pytagoras ſat in his
cheyre he vſedy in ſhewyng his doctrines to ſaye + meſure
your pathes andy go the right Weye + & ſo ſhal ye go ſurely
Attempre you from couetiſe / andy your goode aſtate ſhall
dure + vſe Juſtice / andy ye ſhalbe byloued andy dredde +
kepe nat your body in grete delectacions / for and ye ſo do ye
ſhal not ony ſuſteyne the aduerſites that myght falle vnto
you + Andy he ſalde ay olde man that Was ſhameſaſt to
lerne + to Whom he ſayde Science is better in age than in
yought + ¶ Andy ſaydy + Jf thou Wylt diſpreyſe hym +
that thou hateſt + ſhewe not that thou art hys ennemye
Andy ſaydy + a goode kyng or prince ought to thynke di
ligentely to the ſtate andy guydyng of hys lande + andy
ought to ouerſee hyt as ofty as a goode gardyner doth
his garden ¶ Andy ſayde hyt behoueth a kyng to yeue exā
ple him ſelf to kepe his lawes / and ſe that his next kynne
men andy frendes do ſo after hym andy it appurteneth not
to a kyng to be prowde nor to do after hys owne Wil onely
nor to ride couertely / nor in no derke nyght but gladely
ſhewe him ſelf open faced amongis his people / and conueny
ently be conuerſant amongis them Without ouermoche fa
mylyarite ¶ Andy Whan a kyng or a prince ſhal go to
his reſt + that he ſe ther be goode Wache + andy if they faille
therin that he punyſſhe them Wele / andy to beWare to ete
the mete that a Jalous Woman yeueth hym or ony other

ſuſpect perſone ¶ Andy ſayde, the Wele diſpoſedy may re-
membreth /but his ſynnes / andy the euyl diſpoſedy hath
mynde/but oy his vertues/ It foztunedy his Wyf Was deces
ſedy iy a ferre cointre /andy ſomy ayedy him If there Were
ony difference to dye iy their propre lande orellis ferre from
thens/ The anſuerdy/ Wherſomeuez one dye /the Weye to the
other Worlde is all like ¶ Andy ſayde to a yong may that
Wolde not lezne iy his youthe/ If thou Wolle not take peyne
to lerne thou ſhalt haue the peyne to be lelde ,andy Uncon
nyng ¶ Andy ſayde gody loueth thoos that bee diſobeiſſaũt
to euyl temptacion ¶ Andy ſayde/ good praeyez is one of
the beſte thinges amay may preſent to gody/& if thou axe
him ony boon lete thy Wezkis be agreable Unto him

Diogenes otherWyſe calledy dogly bycauſe he hadde
ſomy condicions of a dogge/andy he Was the Wyſeſt
may that Was iy his dayes , He diſpraiſedy gree
ly the Worlde/andy lay iy a tonne/ Whiche he tournedy foz
his auantage from the ſomme/ Andy the Wynde/as it plea-
ſedy hym / andy therin he reſted Whanſomeuez the nyght fil
Upon him/ He ete Whanſomeuer he Was hungeredy Were it
by day oz by nyght iy the ſtrete oz ellis Where Wythoute ony
ſhame therof , Andy Was content Wyth ,ij, gowones of
Wollen cloth iy the yere , Andy ſo he leuydy andy gouez-
nedy him ſelf til his deth , Somme axedy him Why he
Was calledy dogly / he ſayde be cauſe I barke Upon the foo-
les andy falſne Upon the Wyſemen , Alexandre the grete
cam Unto him of Whom he toke litle regarde , he ayedy him
Why he ſette ſo litil by him / ſeeyng that he Was ſo mighty a
king andy hadde noo neceſſite/ he anſuezdy I haue noght to

do nor ſette by him that is bondeman to my thraſſ. Why qdy Alexſandre + am I ſo thay / ye ſaidy diogenes + for I am lorde andy maiſtre to aſſ couetiſe + and holde her vnder my fete as my thraſſ andy couetiſe is thy maiſtreſſe / andy thou art bounde vnto her + and ſo art thou bounde to my thraſſ Thay ſaydy alexandre + yf thou wylt aye me ony thyngy of this worlde I wol yeue it the Dyogenes anſwered + Why ſhulde I aye the ony thingy + While I am richer than thou art + for that littil that I haue contenteth me bettir than aſſ the gre te quantite that thou haſt ſatiſſieth the + I pray the ſtande out of my light + andy take not from me that + that thou maieſt not yeue me + Wele qdy alexandir + Who ſhal kery the Whan thou art dedy He anſwerdy + he that wol not ſuffre the ſtenche of my careyn aboue the erthe ¶ Andy the ſaidy dio / genes ſaide he is not parfitely goode + that doth but onely abſteyne him from euil dedis + he ſalbe a Jong may of good andy vertuouſe diſpoſicion + Whiche Was euil viſagedy + to Whom he ſaide / the goodneſſe and vertues that be in the yeue beaute in thy face And ſom ayedy him Whan it Was tyme a man to ete He ſaidy Whan he hadde apetite and mete + and if he hadde nony / Whan he myght gete it ¶ Andy ſaid it is goode a man kepe hym from the gyle of hys ennemy + Andy the enuie of hys frende ¶ Andy ſaidy right as a man ape reth gretter in a myſt than in a clere Weder right ſo appereth more his vice in his Je than in his pacience ¶ Andy ſaydy to alexandre thinke not thou art the more Worthy for thy beaute + treſour and riche araye / but onely for thy liberalite andy goodneſſe + ¶ Andy ſaydy + Whan thou diſpreyſeſt a vice in another man + loke that thou vſe hyt not thy ſelf

Andy sayde+ Whan thou seest a dogge leue his maistre/ & folo
we the+ Dryue hem a Waye+ for right so Wil he leue the to go
to another + He salbe a man that prayedy god to yeue hym
sapience+ To Whom he sayde/ thy petycion auayleth not/ With
out first thou payne thy self to lerne it+ Andy sayde+ of alle
vertues of humanite/ the grete quantite therof is the better
saue of Wordes ¶ And said it is not honest to yeue prayse
to a man of a thing that he hath not deserued+ He salle a
peyntour that Was Waye a physicien+ to Whom he sayde thou
knowest that men might se at the eye/ the faultes that thou
dyest in thy crafte/ but nowe they may not be perceyued for
they ar hyde vnther the erthe + Andy he salle right a faire
persone/ Whiche Was a foole+ andy than he sayde+ ther is a fay
re house+ andy right an euyl hoste herborowedy therin + He
salbe also a foole sitte in a Wyndowe + Andy he saydy / Ther
sittith A stone vpon a stone / One axedy him What Was
loue + He sayde+ It Was Aslekenesse that grewe of Idel/
nesse andy for lakke of vertuouse exercise+ One axed him
What Was richesse / He sayde Absteynynge from coueti/
se ¶ The sayde Dyogenes Was in Aseason seke+ andy
his frendis cam to Vysite him + Seyinge wolde ye nat+ for
youre sekenesses come but of goddis Wille + He answerdy
Therfore am I the more aferdy ¶ He salbe an oldy man
that dyedy hys heres To Whom he saydy + Thou maist
Wel hyde thy Whyte heres + but nat thyn age ¶ Andy
saydy + It is more behoofull + thou goo to the leche + Than
the leche to the + Andy semblably I seye it + of the leche
of the saule ¶ Andy saydy + Dyogenes If thou Wylt
correcte any man shewe it not by Violence + But as the

surgyen with to the seke/that is to saye softely and pacient
ly but and thou wilt correcte thy self/dispose the as the
hurt may. with to the leche. Jt was axed hym/how he amay
myght kepe hym from ire/he answered/amay ought alle
waye to haue in remembraunce that he can not at all tymes
be serued but sometyme shalbe feyn to do seruice/and also
he shal not be allweye obeyde but at sumtyme he must obeye.
and he shal not at alle tymes be suffred in hys wyl but
at sumtyme he must suffre hauyng thys in hys mynde/it
shulde appease hys Jre ¶ And thrcome agester afore
Alexandre sittyng at his dyner/wiche praised hym ou-
trageosely. and dyuerse herkened greetely therto/the said
dyogenes began to ete faster than he fore. som axed hym
why he herkened not the feyre seyngis of the gester/he an-
swered. Jo more prouffitably than to herkey lesyngys
what is suche praysing worth. whan he is neuer the better
therfore ¶ And sayd/yf thou talke with a straunger
speke not to moche/til thou haue first made comparison by
twene the comyng of his science and thyn/and yf thou
fynde thyn better than hys/speke the boldelier and ellis
holde thy peace and lerne at hym ¶ Dyuers dylicious
persones blamed hym of hys maner of leuyng and he
sayd/it lieth wele in my power yf my lyst to lyue after
youre giuse/but it is nat in your power to lyue after my
maner ¶ And it was tolde hym that certayn persones
hadde sayde euyll of hym in hys absence/he answered it
shall not hurte me though amay strike at me and touche
me not. ¶ And sayd. it is achurlisshe condicion to
answere dishonestely/and a noble condicion to answere

pacyently ¶ Andy saydy / Thꝛ is no gretꝛ tresour than
Discrecion andy Wytte / Noꝛ gretꝛ pouerte than Igno
raunce / Noꝛ bettꝛ frendeship than goode condicions / noꝛ
better guydꝛ than Is goode foꝛtune ¶ Andy saydy / Sek
keneſſe Is the pꝛyſon of the body · Andy ſoꝛowe Is the pꝛy/
ſon of thy ſaule · Thꝛ Was Aman of gretꝛ byrthe that re
bukedy hym / To Whom he saydy / My blode andy lynage is
enhaunſedy by me / andy thyn Is hurt andy ſlouedy by the
¶ The saydy · Diogenes Was of litil ſpeche / Andy one
askedy hym Why he ſpake no moꝛe / He answerdy Thꝛ
Was gretꝛ vertue in Amamys eꝛes ¶ Thꝛ Was amany
saydy hym gretꝛ uplanye to Whom he saydy No Woꝛde One
askedy hym Why he answeꝛedy not / He saydy I coude
do hym no gretꝛꝛ dyſWoꝛſhyp than he doth hym ſelfe
Foꝛ he hath contrybuedy blame vnto hym that hath not
deſeꝛuedy it ¶ One askedy hym / Howe he ſhulde trouble
hys ennemyes · He answeꝛedy Enfoꝛce thy ſelf to be vꝛ/
tuous andy goody · Andy If thou Wilt · that thy goodeneſ
ſe appeꝛe gretꝛ vnto ſtraungeꝛs / Repute to them thy ſelf
litil ¶ Andy saydy · If thou yeue polꝛꝛ to thy Wyff one
ly to tꝛede vpon thy fote on the moꝛowe ſhe Woldy tꝛede vp/
pon thy hede ¶ Andy saydy · Company of Women Is an
hazme that can not be eſcheuedy ¶ Andy saydy · He that
doth goody foꝛ the goodenoſſe of hit onely / ought not to
dꝛede biſoꝛe Whom he doth noꝛ foꝛ the praiſing ne blame thꝛ
of ¶ One asked him Whan he ſhulde knoWe his frende / he
saydy in neceſſite foꝛ in pꝛoſpeꝛite euery man is frendely
Thꝛ Was anothꝛ man saide vilanye vnto him Whꝛ at
he toke noy angre It Was asked him Why he Was ſo pacīt

he aunſwred other hath he ſaide ſoth or lied/ yf he haue ſaid trouth/ I ought not to be angry+ and yet leſſe if he haue lied+ he ſalle amay clatez ſo muche that ther wolde no body make hym holde his peas/ to whom he ſaide/ frende thou haſt ij+ eeres and but oy tunge/ wherfor thou oughteſt to herken double aſmoche/ as thou ſpekeſt+ he ſalle a faire yongy man that dede grete diligence to lerne/ to whom he ſaide ye do paſſingy wele to make your dedis aſſemble your brallte+

Socrates in grekes tonge is to ſay/ keper of Juſtice he was maried ayenſt the auſtume of that cou̅tre whiche was that goody and vertuous people ſhulde be wedded to gedres/ to thentent that theyr lynage myght be the better but he wedded the worſt woman that was in alle the lande and hade+ ij+ children by her/ he loued and worſhipped ſapience ſomuche/ that it was a grete hinderaunce to alle his ſucceſſours/ for he wolde not ſuffre his ſcience to be writtē And ſaide that ſcience was pure and clene/ wherfore it was couenable/ he ſhulde be onely ſette in mynde and corage and not in ſkymmes of dede beſtes nor in no ſuche corrupte thingis/ and therfore he made no bookis nor yaue no doctrine to his diſciples/ but onely by wordes of diſcipline/ and that opinion he helde of Cumo whiche was his maiſtr for as the ſaide Socrates beyng of tēdre age axed his maiſter/ Why wil ye not ſuffre me to write the doctrines that ye teche me Cumo aunſwered him couetest thou more the wild beeſtes/ ſkymmes to be worſhipped with ſapience/ than thengyne of man I ſette the caſe that on mete the in the wild feld/ and axe the conſeile vpon a queſtion. were it goody that thou ſhuldeſt ſaye/ let me go

home and ouer see my bokes first. Jt were more honest to ha
ue a recours to thy remembrance and therupon briefly to de
termyne/ Jt were so certamely sayd Socrates/ Wel then/
reteyne it wel in thy mynde .that thou shalt lerne. And
put it not in thy booke in whiche opynyn the said Scrates
rested/ he defended that no man shuld worship false ydolles
but wolde that all honour and worship shuld be referred
to the creatour of all thyngys . and for that opynyon he
was condepned to deth by .xij. Juges of Athenes. Whiche
ordeigned that he shuldy drinke certein poysons/ wherof the
kyng of that countre was sory. but he wolde not reuoke the
sentence. he gaf him as longy respit of his Jugement as he
myght. The said kyng hadde a ship charged with thinges
that in certain tymes shuldy be offred in the temple to the
ydoles . he hady a custume that he wolde yeue noo Jugemēt
and especially vpon mannes deth. till the saidy ship were
retourned to athenes/ whiche was not yet com home And
vpon her cōmyng home one of Socrates felawes called
Jnclites tolde hym in the prison/ that the saidy ship sholde
come to the porte on the morwe or the next day. wherfore he
saide . Jt wer goody that we shulde yeue. CCCC. pces of
golde to thy kepers. that they wold kepe the secretely escape
and thay myghtest thou go to rome and nedest litill to
drede them of athenes. he answeredy. all that J haue is not
worth four honderdy . pcās of goldy. no saidy Jnclites . J
and thy frendis haue so muche whiche we wolle gladely
yeue thy kepers to saue thy lyf if it please the. to the whiche
socrates answeredy this cyte wherin J must suffre deth. is
the naturall place of my birth wherin J must dye without

deseruyng onely by cause that J reprene hem from doyng in iust dedes/and for worshippyng the false and fayne ydolles and that J wolde haue them honour the true god. Wherfore I saye/ If this men of my nacion persecute me for fustenynge & seyng trouth/right so wil strangers do whersomeuer J become/ for J wol neuer spare to say trouth nor vse no lesinges/and certaynly thos wolde haue lesse mercy of me than thos of this towne/ where in J am born/ Jt happes nedy that the therde daye his disciples cam vnto him & fonde him in pryson/ by the comaundement of the/vij/ Juges they axedy him many dowtable questions/touchyng the saule/ he answerdy them/as lazgely andy as gladely as euer he dede Wherof they mervelledy to vse so grete gstaunce in amay so nygh his deth/ One of his disciples calledy Demay sai de maistre J knowe wele/ Jt is an harde thing to the. for to shewe andy teche vs in the cuas/that thou nowe standest in & talking of thy lore is to vs advantageous thing/ for in this worlde hast thou no felawe of goody doctryne/ Socrates answerdy. Spare not to enquere of me what it pleaseth you for it is to me a grete pleasez/they axed him questions of the saule/whiche he answerd/& after they axed him of the state of the worlde/andy composicion of the Elementis Whiche also he answerdy right perfundely/Andy he said vnto them J trowe the hour of my deth approcheth nygh J Wil payne me & make me clene in this worlde/& sey myn orisons to thentēt that J shal haue no payne after my deth Wherfore J pray you spare me for awhile/he entredy to abous and paigned him & said his orisons/& than called his wyf & childrey & gaue them many fair doctrines & badde them payne them

for to do goode adresse their saules to him that all createde
And they cam one from the Juges to him With poyson to
drinke ¶ And saide. O socrates thinke not that I am he
that maketh the to dye. for I knowe thou art the best man
that euer cam in this lande / but I am sent from the Juges
for to sle the / & here is the gfecõn that thou must drinke ta-
ke it paciẽtly sithen thou maist not scape it. Socrates said
I take it With goode herte. & knoll Wele thou art not gilty
therof. & so drinke it / And Whan his frendes sall that / they
made grete Weping & lamentacion. Wherof he blamede them
seyng I haue sente awaye the Women by cause they shulde
not do as ye do. He Went a litil from them & saide. O god
haue mezcy vpon me / & anone his synewes shranke his
fete Wexed colde. and they he leyde him doun / one of his dis-
ciples toke a bodekyn & prikked him in his fete / & axed him
If he felt ony thing. And he saide nay. They he prikkede
him in his thighes. and axed him if he felt it / He sayde
nay / anone the colde strake vp vnto his sides. They socra-
tes saide Whan the colde comath to my herte I must nedis die
They saide Inclites. o dere maistre Welle of sapience and
of science correct and teche vs yet / While thy speche lasteth
To Whom he saide I can non other Wise shelle you nolle dy-
yng thẽne I haue don afore in my lyf / The saide Inclites
saide / sire cõmande me What thing ye Will / He answerde no
thing / and lift vp his eyen to the skye seyng I presente
my soule to the maker of all the Worlde and so deyed
¶ The sayde socrates hadde. vij. M. disciples / and dis-
ciples of his disciples. And in his lyfe he ordeyned that
men shulde be guyded after thre ordres that is to saye in

Clergye/in knighthode & in comones/and ordeigned that clergye aboue the kmghthode. the knighthode aboue the peple and that the clergye shulde praye for the knighthode & the peple/ & ỹ knighthode sholde defende the clergye & the peple/the peple to laboure for the clergye and the knighthode ¶ The sayde socrates was of rede colour. & of competent stature hore hedy. and wel facedy. demure of speche. a grete studier and loker vpon the ezthe. and whan he spake he waggedy his litil finger/he liuedy four scour. ij. yeres/& was writen in his seale/pacience & goode byleue in gody maketh a man victorious/and was writen in his gyrdel. hauyng respecte and consideracion to thende of euezy thing causeth the salvacion of the saule and of the body/he establisshedy lawes whiche were sente into the eest/west. south & nozth. and all was goueznedy by them ¶ And saide the first thing that thou shulde five thy wil in is to kepe dyuyne Justice and to applie thy wil to the same. and not to do sacrefices noz no miust thinges noz to swere no false othes/ And sayde right as a man is heledy of his sekenesse. by lextue of a medicine/right so is an euil man heleth of his malice by lextue of his talke ¶ And saide to his disciples I am a tilman/& lextues ben the sedes/ And study is the water that moisteth them. wherfore if the sedes be not clene. nor the water sufficient. what someuer he sowen proffiteth litil ¶ And saide one ought to mezuaile at him that forgetath the pezpetuall goodnesse of the othez worlde/for the goodes of this world/that is not durable And saide the wel disposed saule louath to do wel/& the euil disposeth saule louath to do hazme And saide the good saule graffeth goodnes &

he that hath many enuyers & ennemyes is in the daūger of
euil fortune ¶ And saide this Worlde is but a passage in
to the other Worlde/and therfore he that pureueith him of
thingis necessarie/for that passage/is the surer for alle pills
¶ And saide trouble not thy self gretly/with Wordely ac
quisicōs/but resemble the birdes of the skye/Whiche in the
morning seke but their refection for that day & semblably the
Wilde bestes that cōme oute of the montaynes forto seke
their fode/and at nyght repeire home ayen ¶ And sayd
the erroūr is knowen in the ende to be euil/and that that is
goode/is the more clerly seen after therby/Plato toke vpon
him to go in a voyage and desired to knowe of Socrates
howe he shuld gouerne him self therin/and he saide dowte
the of thoos/that thou knowest/& beware of thoos that thou
knowes not/& go not by nyght/ete noon herbes that thou
knowest not/& loke that thou kepe the high Weye/though it
be the lenger/entēde not to chastise him/that is oute of alle
reason/for thou shalt make hym therby thin ēnemy ¶ And
sayde lye not with a Woman Without necessite constrayne
the ¶ And sayde two thynges be laudable/that is for to
saye/lawe and sapience/lawe kepeth rightwysnesse/and
sapience causith goody condicions. Socrates accompanyed
hym self With a Riche man. and they mette theues in an
hygh Waye/the Riche man saidy It Were daūgerous to me
if they knowe me And socrates saidy It Were the better
for me/If y Were knowen by them ¶ And sayd alwyse
man ought to vse hys dayes in one of these two maneres
that is to seye. in that that may cause hym to haue
Joye in thys Worlde and in the other. or in that/that

may cause him to haue goode name in this Worlde ¶ Andy saide this Worlde is delectacion of an houre/& sowlbe of many daies/& the other Worlde is grete reste & long ioye/ Andy said Whosomeuer teche the one Worde of sapiēce doth the more goode/than if he gafe the of his golde ¶ Andy said I were not by our lord/for no manere of lucre al be it thy cause be true/for som Wol thinke thou forswerest thy self And saide take here howe thou yeuest thy yeftes/for som siple folkes yeue to the Vnmedy/andy refuse hit to thoos that haue nede Andy saide If thou wilt Wine a frende/speke good of him for goode speche engēdreth loue/& euil speche engendreth hatered ¶ Andy said a king ought to put from him alle euyll disposed psones for the harme that they of his companye do is reputed his dede ¶ Andy saide he that ereth & knoweth hit, andy after repenteth him therof hath desernidy pardon And saide he that medleth to correct euery man causeth the moost part to hate him ¶ And saide to a man that hadde reproued his linage/If I be the Worse for my linage as thou sayest thy linage is the Worse for the And saide he that seketh the delices of this Worlde is like vnto him that seketh to drink zarab Wenyng it Were Watez & rēneth to drink it tal he be Wery/& When he cometh to hit, he findeth no thing & than he is more thristy than he Was before/for zarab is a myst in a medew/Whiche at sōtyme by reflection of the sōne semeth a Watez & is none in dede ¶ Andy saidy a man hath neuez pfyte reste & Joye in this Worldy/ for he can not alWaye pseuere in delectacion & possesse his Winmingis & oft hath trouble & angWysshe/as Wele for losse of his frēdis as otherWyse/And said the loue of this Worlde stoppeth mānes

the fruyt therof is saluacion. And the euil disposed / graf
feth vices / and the fruyt therof is dāpnacion And said
the goode sawle is knowen by ꝑ she receyued gladly trouth
and the euill saule by that she receyueth gladly lesynges
And said that when a persone dwelleth in dwelle stille
thingis and is stedfast in thoos that been open and euidēt
to the eye / it is signe that he is of goode vnderstanding
And said that the saules of them that ben goode / been
sorowfull of the werkis of them that been euil And said
the man that foloweth couetise leseth him self endelesly / & at
the last is all dishonoured And who that hates it geteth
ynough / & at the ende is right wele worshipped And said
that the goode sawle saueth him self. & other ben saued by
him And said the sawle knoweth all thinges / & than
he that knoweth his sawle / knowyth euery thing. & he that
knoweth not his sawle / knoweth nothing And said he
that is keytif to him self / he is more keytif to another & he
that is liberall to him self / is cōmonely liberal to another
And said litil teching suffiseth to the goode sawle / & to
the euill soule moche teching may not a vaile And said
that .vj. maner of men be / that neuer be out of angre / that
is to witte / the first is he that may not forgete his trouble
the .ij. an enuious man that dwelleth with folkis nedly en-
richyd . the .iij. he that dwelleth in a place where another
hath thriuen & he can finde no prouffit there. the .iiij. a riche
man fallen in pouertie. the .v. he that enforceth him self to
com to the state that is not belonging to him to haue And
the .vj. he that hath dwellid with a wyseman / and hath
noo thing lernedy of him And said who so payneth him

selfe to shewe doctryne to a man of euyl courage/resembleth
to him/that wol maistrie a strong horse/ Whiche if he yeue
him not a strong bitte with a corbe/he shal neuer wel gouer
ne him ¶ And sayde to moche haunting felisship engendreth
not grete loue betwene them/& absteynyng from them cau/
seth ennemytees/& than it is best to dele therin moderately
And sayde he that doth good is better than the goode + & he
that doth euyl/is worse than the euil And sayd science is
had by diligence of mey/but discrecion cometh of god. And
sayde Wysdom is the leche of the lawe/& moneye is the seke/
nesse + & when the leche may not hele him self/howe shulde he
hele another And sayde thou maist not be perfectely good if
thou hatest thyn ennemy/what shalt thou be than if thou ha
test thy frende And sayde this worlde may be likened to
a bay full of thistelles in a manere hidde/where a man is prik
ked/that entreth in it/& if he aspie them he wol beware of it
And sayde he that loueth the worlde/hath but labour /& he
that hateth it/hath rest And sayde he is right symple that
is ateyn to departe from this worlde/& lesith him to make
in hit his bildinges ¶ And sayd this worlde is like a light
brening fyre/wherof a litil is good to kyndyll his light to
shewe him the wey/& he that taketh to moche therof may ligh
tely bren him self with al And sayd he that setteth al
his mide in this worlde/leseth his saule/& he that thenketh
on his saule hateth this worlde ¶ And sayde he that loueth
this worlde may not faile to falle in one of these/ij/incouey
netis or both/that is to say/other to displease our lord god
or ells is to be enuied at of mightier men then he is/ And sayde
a man that seketh to haue ennemyes seketh his distruction/&

a true frēde/he herde a man say that one was surer in kepinge his tunge/than in moche speking/for in moche langage one may lightly erre. To whom he said one ought not to vnder stāde that in them that speke wele. And said the proffit of silēce/is lesse than the prouffit/of speche. & the harme of spe/che is more/than the harme of silence. And said one may knowe a wyseman by hazkēyng & holding his tūge. & a man may knowe a fole by his moche clatering. And said he that wol not holde his peas til he be gstreyned is not to be blamed & he that wil holde his peas til he be bodely speke is to be preysedy. And saide It is an ignorāt thing to dispute in thinges þ may nat be vnderstāde/And saide the meane is best in all thinges. And said moche rēming maketh moche vnesse. And saide if the witte of a man oūmaistrie not his frailte/he shal sone be ouercome & brought to nought And said he is a reest that can not discerne the good from the euil And said he is a good frēde that doth the good/& a myghty frende/that defēdeth the from hazme. he wrote vnto a king recōforting him whan his sone was dede in this manez/god made this worlde an hous of delectacion & relbazd & the trou bles in this worlde causen remuneracion in the other/And said no man ought to repute him self wyse/And said this worlde yeueth exemple to thoos that abyde by thaim þ depart And said the losse of some is lezning to other/And said he that trusteth in this worlde is receiued/& he that is suspecti ous is in grete sowe/One of his disciples gafe him a gif te/& he was troubled with al/It was axed him why he re ioysed it nat/he said the receiuyng of this gifte hath paired his worshipp & put me in his dāgez/And said he to thy fader

andy to thy moder/as thou Wilt thy childrey ley to the
Andy saide le not to angry nor to Wrathfull/for that is the
Werke of a fole ¶ And saide one ought to haue shame to spe
ke that le hath shame to do Andy saide refrayne the from
Vices in thy youth & it shalle the feirest garmēt/that thou
maiest Were ¶ Andy saidy gouerne the so to thy polwer/that
noman say harme of the/alle it/it Were lesynges/for alle
men knolle not the twuth/& yet they haue eeres/plato desi
redy him to answere in .iij. thingis & he Wolde be his disciple
the first Was What maner of men one ought to haue moost
pite of/the .ij. Wherfore som mennis Wizkis preue not/the
iij. holle a man shulde do to haue retribucion of our lordy
The first he answered that a man ought to haue pite in .iij
Vieses ꝑ is to seye of a goode man in the handis of a shrelle
for he hath there but alle sorolle/& of a Vieseman in the gou
naūce of a foole Which is to him grete heuynesse/& a liberal
man in the subiection of a kaytif/for he hath therby grete tri
blacion The .ij. their Werkis preue nat that haue goode cōn
seile/& Werke not ther after/& haue richesse & Wil not dispen
de hit for their nede The .iij. is the goode retribucion/that one
receyueth of our lorde gody cōmeth to be entierly obeissant
Vnto him/& absteine him frō synne. & Whan platon Was thus
answered/he became his disciple alle his lyf ¶ And the saide so/
crates seide dispreise thy bodeli deth/& it shalle the lyf of thy
saule/folowe Justice & thou shalt be saued ¶ And saide a Vie
semā resteth & deliteth him/Whan he findeth twuth ¶ Andy
saide a Viesemā ought to speke With an ignorāt/as the phisi
cien doth With his paciēt ¶ And saide he that taketh his
pleasāce in this Worlde must nedis falle in one of these .ij.

stopping q.6

iii

eeres/ from hering sapiẽce/ & blynsildeth the eyen from seyng
trouth. & hit causith also a man to be enuied/ & kepeth him
from doyng goode dedis ¶ And/ said he that louith & vseth
trouth hath moo & gretez seruauntis than a king ¶ And/
sayd/ he is not free that byndeth him to anothez ¶ And say
de affezme noo thing/ til thou knowe the trouth noz do noo
thing. but it be couenable noz begine nothing/ but if thou
se howe to bringe it to goody conclusion/ Thez was a riche
man said/ to him/ O socrates why azt thou so poure/ To
whom he answezd If thou knewest what is pouẽce/ thou wol
dest haue more sorowe of thy pouezte than of myn ¶ And/
said It is a grete merueile to se a wyseman angry. And/
said/ the deth is a thing that may not be eschewed/ & thez
ought none to drede hit/ but suche as haue cõmitted/ grete
iniquite & doy litil iustice/ wherfore they shuld drede dãpna
cion foz their demerites aftez their deth And/ said goody
deth is not to be dispised/ but to be magnified/ & preysed/
foz it maketh trãsmutacion from the worldy of vnclenes
se and/ shame to the worldy of worship. from the worldy
not durable to the worldy perpetuel/ from the worlde of fo-
lie and vanites to the worldy of sapiẽce reason and trouth
And/ fro the worldy of traueile and/ peyne to the worldy
of consolacion and/ reste ¶ And/ sayd/ It is merueile of
him that wolweth to dye/ & doth thinges contrary to his sal
uacion ¶ And/ said deth is lyffe to him that knoweth to
haue ioye after it ¶ And/ said he that liueth wele shal die
wele/ And/ said better it is worshipfull deth than shamefull
life. And/ said deth is the rest of couetous peple foz the lẽgez
they lyue the more multyplie their couetises. & so deth is

more couenable/for them/than lyf/for the deth of euil people is the Wele and surete of the good Because they shall do nomore synne nor hurt to the people ¶ And sayd the lyf Jugeth indirectely amongis the ded ¶ And said ⁊one ought not to Wepe for him that is slayne Without cause⁊ but for hym that hath slayne him/for he that sleeth vniuste ly/dampneth him self ¶ And said he that dredeth eny thing /ought to his power to be Ware therof Also he that dobteth to haue peines for his sinnes aftir his deth⁊ ought so to dele/that he may eschewe that pavell And said Whan thou Wolt do eny thing loke for What occasion hit is And if thou seest the ende therof goode/haste the conclusion⁊ and ellis resiste thy Wil ¶ And saide bettir is to amany to liue harde⁊ than to bowlbe of him that reputeth his litil lones & yeftes to be grete & Without cause Wol thinke amany to be in his danger ¶ And saide take in no preisyng the lone or yeft of him that hath disWorshipped the for the dishonour & shame therof is more than the Wynning He loued alWey to lerne/Wherof som rebuked him⁊to Whom he saide/the grettest shame/that can come to an olde man is to be ignorāt/he sonde a yong man that hadde folisshly spent & Wasted his substāce and Was broght to suche pouerte⁊ that he Was feyn to ete olyues/to Whom he saide if the olyues hadde be as goode to the at the begynnyng/as they be nolbe ⁊thou shuldest haue hadde yet largely of thy goodes ¶ And sayde ther is noo difference bitWix agrete teller of tydyngis ⁊ and a lyer ¶ And saide the nobleste thing that childrey may lerne is science/for therby they eschelbe to do euill Werkis ¶ And saide the grete̅st Wynning that amany may haue/is to gete

nota

Liber 96

causes that is to saye other to lakke, that he ouetteth or to
lese that he hath Wone With grete payne+ Andy saidy to one
of his Disciples, suffise the to ete that Wil take awaye thy
hũgre, & drinke that Wil stanche thy thurste Remembzingy
Wel thy saule, & folowe goode Wezkis, lezne sapience of the
most Wisemen that be in thy dayes, eschewe the gines that
Womeny set to take meny With al, for they be hindrers of sa;
piẽce+ Andy saide he that loueth this Worlde is like to hiny
that entreth into the see, for if he escape the parels of the same
meny Wol sey he is fortunat, & if he be perisshed they Wol sey
he is Wilfully deceyued. Andy said may hath polwer oũ his
Wordis, til they be spoken, & Whany he hath ones Uttered them
he hath no polwer oũ hem. Andy saide he that hath no polwer
to refreyne his tonge hath no might to resiste al his other
delectacions, And sayd silence & speche is good in diũs Ti;
ses & places. Andy saide if a may be moche hezd speke+ one
may knolwe if he be discrete or not & if he holdy his peas or
speke litil, one Wil the rather deme he be Wise Andy saidy
Whan a may speketh he ought to gsidere afore What he Wil sey
for better it is he gsidere then another shold+ And saydy to
one of his Disciples, Whan thou Wilt speke, speke curteisly
or hold thy pees, And said he that holdeth his pees or speketh
litil leznath atte speche of other, & if he speke other lezne at
his Wordes. One axid him What Was a good purchasssh, he
answezd that gwolweth in the spẽding thewf, And said dron
kenship Undoth a may, & saide one ought to aye gcyple of
him that hath his hezt al sett to the Worlde for his aduys
shalbe but after his plesance, & said good gseil shelweth ofte
thand of the Wezke. thez Was a Woman that called him old

and̄ saide his face was right foule. To whom he answerd̄ thou art so derke & so troublous a myrrour that my beaute can not be perceyued̄ therin ¶ And̄ saide he is discrete that kepeth wel his secretes. & he is not wise that discouers them ¶ And̄ saide a man ought to kepe secrete that he is desired̄ to kepe/ & he is more to preyse that kepeth that thing secrete whiche he is not desired̄ to kepe ¶ And̄ sayde/ If thou can not kepe thyn owen secretes/ moche lesse wole he kepe it. to whom thou hast tolde it to. One axed̄ him why a wiseman wil desire to haue cōseyll. He saide leste his wille be my wyfe medlid̄ with his witte ¶ And̄ saide he that is of goode condicion is of good̄ & sure lyfe. and̄ is beloued̄ of good̄ peple. and̄ he that is of anill condicions is euyl the contrary ¶ And̄ saide to one of his disciples truste not this worlde. for it paieth neū that it promiteth And̄ saide Austome you to be content with litil. for ye shall fynde hit for the beste. & that shalle come vnto you/ repute it not for litil/ for it may encresse & multiplie/ but seke to wyn̄e frendes ny kezy loue shewynḡ them noo signe of hate. and̄ one axed̄ him what difference was betwene trouth and lesingis. He saide asmoche as is betwene the eere & the eye ¶ And̄ saide he that desireth to haue more then̄ suffisaūce hath that proffiteth him nothinḡ ¶ And̄ saide to one of his disciples/ trust not in the time. for it faileth in couenyent to him that trustith therto And̄ saide Ware thou be not deceyued̄ by thy beaute & by thy yongeth/ nor by the heleth of thy body/ for thende of thy helthe shalle be sekenesse/ & the ende of thy sekenes shalle deth/ & thou maist not eschue the diseases of this worlde. there was neū ioye without sorow

noz neuez light Without derkenesse/noz neuez rest Without labour/ noz assemble Without departing And sayde. like as the fortune of this Worlde. shal make reioysing vpon thin ennemye/right so may it make thyn ennemye haue reioysing of the ¶ And sayd he that stabilissheth/and setteth him self in couenable place/is the more sure for the perils of this Worlde ¶ And sayd he that is fulfilled With the loue of this Worlde disposeth him to .iij. thinges/that is to saye/first to poueztee / for he shal neuer atteyn to the richesse that he desireth/Seaundely/to suffre payne/thirdely to besynesse/Without expedicion ¶ And said/test neuez thy gseyle to him that is angry When one praieth him to kepe it secrete/One axed him What he had wõne by his science he sayd I am as a man sitting on the see syde & biholdinge the simple folkes Waped in the Wawes of the see ¶ And said. grete freedom growith by seruice / for the more one serueth the more free he becometh And sayd. he that Wil Winne frẽdes lete him loke first if he can restrayne them from couetise/& if he can/rest than With them & ellis sone to departe And said if thou be not couetous/thou may rest in euery place ¶ And the said socrates had many seynges ayenst Women Whiche is not trãslated/And it Was axed of him to What sciẽce it Was best to sette his childe to scole/he answerde/to lerne that /that is bothe proffitable in this Worlde & the other/one axed him When he begãne to be Wyse & vertuous/he answerd/When first I restreined my self Wil And said When a man is so diligẽt to lerne/& loueth so Wele sciẽce that he taketh noon hede of preysing noz dispreisynge for the love thezof/than is he Wyse/It Was tolde him that thez hadde no

credence he yeueth to alle his wordes/he answered+so that my
wordes haue he goode and reasonable/ geue no grete force
who hath beleued them or no ¶ And/ saidy +he is goode in
the hyest degre of goodenesse+that enforceth hym to be goody
him self And he is in the +ij+degre that enforceth him to
cause other to be goode/and he that rekketh of none of thiese
ij+ is to be dispreisedy ¶ And/ saide to his disciples be not
desirous to haue the goode not durable +but couette to haue
that is perpetuelly goody ¶ And/ saidy+be not inquisitif
vpon other folkis lest they be inquisitif vpon the ¶ And/
saidy put wit and discrecion afore the in alle thy werkes+
and thou shalt be the better graunysshed what thou shalt com
to thexecucion of the same ¶ And/ saidy for neve not to do
goode dedis alle be it they be vnknowen+ There was one dis-
preysedy his face+to whom he saide it was not my power to
make my face/and/ therfore I ought not be blamed if it be
foule/that that I haue power ouer I haue made fair and that
that thou hadeste power ouer thou hast soyledy ¶ And/ said
be true vnto hym that companyeth with the/and/ keepeth
trouth vnto the+and/ thou shalt be the more sure to eschewe
daungiers ¶ And/ said do to other as thou woldeste they shuld
do to the+ And do to noon other but as thou woldeste be doon
to ¶ And/ saidy a may ought to be correctedy by experience
and/ taught by the mutacion of this worlde ¶ And/ said
he is liberalle þ hath gretez delectacion to haue goode renoume
than money ¶ And/ saide pacience is a strong castelle+and
hastynesse engendreth repentaunce ¶ And/ saidy honour is
the fruyte of trouth/and/ for thy trouth thy frendes shalle
worshipe the+ And thy goodenesse shalbe knowen not sparig

to do that/that shalbe prouffitable ¶ Andy saidy/it oughte
suffise a may to knowbe andy vnderstande that/that he seeth
dayli fal my this Worldy for thezby he may lezne nelbe scien
ces/he ought to be Worshippedy that Willeth Wele to euezy
may/and he that Wol othez memes hazmes putteth him self
in grete perille/but the Juste may resteth in surete ¶ Andy
said he that kepeth him self Wele is a grete conquezour/&
he that settith so litil by him self that he thenketh not on
his saule/leseth him silf/he that is pacient doth Wele/andy
shal not repente him/and he that holdeth his peas saueth his
daungiez ¶ And said let thy sedes be goode Wozkes/& thou
shalt gadze flours of Joye andy of gladdensse ¶ Andy
saidy/thou shalt haue rest in the companye of a Wyse may/&
labour in the companye of a foole ¶ Andy said to be satis
fiedy With littel is Worship/andy not to be sattisfiedy With
moche is shame ¶ Andy saidy enquere Whan thou hast doy
ny deffaulte/andy if thou haue ezredy correct thy self and
repent the andy aftir that repentaunce Wave thou falle no
more thezto/andy loke thou vaunte the not of ony of thy
goode dedis ¶ Andy saide he that preiseth him that doth We
le is partenez of his goody dedis ¶ Andy saidy accompany
not With him that knoWeth not him self ¶ Andy saidy
he is in grete reste ꝑ refrayneth him fro ãgre ¶ And said
he is Wele disposedy that can tempre his delyng andy his
speche ¶ And said/take noo shame to heze trouth of Whom
so euere thou herest it/for trouth is so noble that it Worship
peth thoos that pronoũce it ¶ Andy saidy that thingy that
kepeth amay from shame is bettiz than the richesse purchas
sedy thezby ¶ And said many mey may apezceyue falbtis

in them self + that fynde falbtis my ake other ¶ And sayd to a man that fledy fenquusshedy from abataille / thou doost euyl to flee from the honourable deth to the shameffull lyff ¶ And sayd he that erreth / or he knowe the trouth / ought the somer to haue forgeuenesse ¶ And said moche Wyne & sapience may not accorde / for they be in maner grarious And said / suffisaunce is a castell that kepeth Wysemen from euyl Wezkis ¶ And said if he can not eschewe ire yet kepe it sekret ¶ And said that thing that a foole leseth can neuer be receiued / but a Wyseman can lese no thing / There Was a foole that blamed him / Wherfore one of his felawes ayed him leue to auenge him / to Whom he saide / a Wyseman yeueth neuer licence to do amysse ¶ And said ake thinges be strengthed & fusteyned by Justyce / & ake thinges be amunyssshed & feblisshed by Iniustice And said ake that thou dost may not be kept gseile / al be it / it be nat nowe vnder standen it shalbe knowen at somtyme ¶ And sayd good renomme is bettir than richesse / for richesse Wolde loste and renōme Wol laste / Sapience is a richesse that Wil neuer faile nor adminysshe ¶ And saide Ware the of drokenship for the Wit that is ouercome With Wyne / is like the hors that casteth his maistre ¶ And said take hede of the guydynge of him that thou ayes gseyle of / if he gouezne hym self euyll by likelyhode / right so Wyl he guyde the / for by reason he ought to loue him selfe bettez than the And sayd be Ware thou breke not the lawes that be for the cōmone prouffyt And saide pouertee is bettez than euyl goten richesse. And saide amā Without scieēce is lyke a wyaume Without a kīg / And said a kinge ought to take none to his seruice but suche as

he hath preuedy afore good andy true ¶ Andy saidy he that taketh aff men ym like condicion/may not make hem aff his frendes ¶ Andy saidy/cõmitte aff thy causes to god With out eny exepcion ¶ And said/repute not thy symes litil nor magnifye thy good dedis for thou shalt haue nede of them if they were more ¶ And said to his disciples/beWa re of this Worlde & thynke it is a thorny buss he that thou must trede vpon ¶ And said like as thoos that be Wordely Wyse kepe them from angre in the presence of their kyngy by as grete reasoy ought they to be Ware/how We they ãgre them afore god that is to vnderstandey in euery place for god is ouer aff ¶ And said he that is long or he be angry/is har dey to appease/than he that is lightly Wroth/right as the gre ne Wode is hotter than the other Whan it is Wel kyndeledy/ There Were brought afore him certayn people Whiche said dy uerse Jniuries to hym/he answerdy /if ye haue eny other ma tere to Wynne of me they this/do it orells holde youre peas There Was gretey reuerẽce made to another may/than to him Wherfore ony ayede him if he hade eny enuie therat/he answe red if he hade more sciẽce than J/J Wolde haue hade ẽuie at him or elles not ¶ And said. sapiẽce & goode renõme is not founde but in goode psones Wherfore they be better than the gre te richesse that is founde in fooles & euil people ¶ And said thy saule ought to thinke Wel/& thy body to helpe therto ¶ And said that thou oughtest kepe secret in thy corrage dis couer it not to euery mã ¶ And said ony vnto him ꝑ salbe him in a pure clothing this is not Socrates thus pourely arraied that yaue the lawes to ꝑ peple of athẽs/to Whom he answered/ꝑ true law is not made by good arrayemẽt but by

Ketue reason and scyence ¶ And sayde to his disciples
Dyspreyse the deth/and semblably drede hit ¶ And say
de a wyseman ought to knowe what is his saule

Platon is by interpretacion as moche to seye as en
ded or fulfilled/ & was of grece/by his faders syde
he was of the noble esculapij kinerede & by his
moders syde of the kinereds of zalon that ordeigned diuers
lawes/as it is aboue saide/he dwelled with socrates the spa
ce of/v/yeres. & after the deth of the said socrates he vnder
stode that in Egipte were certayn of pytagoras disciples to
whom he went/& proffyted moche in lerning with them. he
retourned they ayen to Athenes/& there he ordeigned .ij.
scoles & vsed laudable lyff/in doyng goode werkis helping
& nourisshing the nedy peple/And they of Athenes wold
haue made him their lorde. he refused hit vtterly for as mo
che as he knewe them of lade & wikked dyspcions/& knew
we wele that he coude not lightly chaunge their disposicions/&
also he wyste wele if he shulde correcte them like as it appey
teyned they wolde serue him as they did socrates/ The say
de plato lyuedy.lxi. yeres a man of good discrecion. dispo
sicion/& right pacient/& a grete yauer of his goody to pouer
men & to strangers/and he hady many disciples/amonge the
whiche.ij. of them after his deth. that is to witte/zenocra/
tes & Aristotiles held the scoles And the sayd Platon
dide teche his sapyence by allegorye/ to thentent that hyt
shuld not be vnderstande but by wyttymen. And he lef/
ned hit of Tymeo and of socrates/he made.lij/bookis/&
preched and taught the people that they shulde yaue graces
and thankes to god for his goodenesses & mercy/& for that

he made them alle egalle in so moche/that he amay neuez so
mighty/his powez can no more/than if he were apuez crea
ture/resiste ayenst deth/semblably he had andy thanked god
for the vitte that he hath yeuen to may ¶ Andy saide yma
gyne no thing to be in him/but that/that is nedfull goode
andy couenable ¶ Andy saidy/be not couetous vpon worde
ly goodes/for god hath ordeygnedy that we shulde haue suf
fisaunce in this worlde. Andy suche suffisaunce is calledy
Sapience/The whiche ye ought to haue with the drede of
god. Whiche is the keye of goodenesse. Whezby ye may entre
andy atteyne to the goode and true richesse of this worlde/le
uyng to do alle thingy that may cause hatteredy andy euille
vill/for andy ye vist holde summe thinges that ye loue &
preyse/as euil andy vyle/ye wolde haue them in more hatered
than loue ¶ Andy saide. directe andy amende youz self. and
after labour to correcte othez and if ye do not ye shalle dap
nedy. Andy I telle you. the thing that hath made me mooste
glade. Is that I haue not sette by golde ne siluez. for if I
hadde gadredy grete tresor I shuldy haue hade many heuy
thoughtes. where I haue nolde Joye & gladdenesse. Whiche en
cresses daily in me in leznynghe Wysdom. Andy for to lete
you wete. that goldy andy siluez arey not goody. to be ouez
moche set by. Ther is summe countre that alittille puozy
or vnpoozne bone. Is bought for a grete soume of goldy
Andy in othez places. mey take glasses bras andy othez
suche thinges. for as moche goldy. Andy therfore if it were
perfytely goody of him self. he shulde be egally chosey. and
louedy ouer alle like as sapience is chosey andy louedy in
euery Countre ¶ Andy saydy. Enquere andy seke to

haue Vertues/& ye shalbe saued praise no soule thingis and
blame no thing that is laudable/& trauaile you not for to
Winne thinges/that shal lightly be lost / folowe after your
good predecessours arraye you With iustice and clothe you
With chastite /& so ye shalbe happy /& your Werkes laudey
And̄ said Custome is a grete thinge ¶ And said the Wik
kedy Werkes dampne and distroye the good & the bitternes
se of the aloe tre distroyeth the swittenesse of the hony/And
said̄y. A Wyseman ought not to think on his lossis /but
ought to kepe Wele the remanaunt of his goody ¶ And
said̄y he that doth not for his frendis While he may + they
Wol kue him Whan he shal haue moost nede to them ¶ And̄y
said̄y that sapience is goody/for she cay not be lost as other
catalles and Wordely goodes may/And̄y it Was axed him
Wherby allyse may might be knowen/and he answerd Whan
he Wol not be Wroth of the iniures that ley doy vnto him
and̄y reioyseth him not Whey men preyse him / And̄ Je
Was axedy of hym/howe mey might best be venged of their
ennemyes/he answerd for to be Vertuous /and̄y to do goody
and̄y noble dedes ¶ And̄ saydy to his Disciples Enfor-
ce you to gete Sciences+by the Whiche ye shal dyrecte your
saules/ And̄y do your part for to kepe the lawe my suche Wy
se + that your maker may be content With you ¶ And̄y he
salde a yong may that hady solde/the kyuelode that Was com
to him by succession + And̄ he dyspendedy it amysse my gre
te dyuers and other misrewle + To Whom he saidy the ethe
eteth other mey + but thy self etest the ethe + And̄ it Was
axedy of him + Why it is that tresour and̄y Science may
not accorde to gider ¶ And̄y he answeredy and̄ sayd̄y

that one thing/ hool a cõplisshed may not be dyuided And
saidy that he that trustes in his fortune/ Andy is not som
What kesye and diligent to laboure in goode Werkis the goo
de resorted from hym/ as doth the awlke from the stone that
it hath light vpon ¶ Andy saidy he that techeth good to o
thez/ and doth it not him self. Is like to hym that lighteth
a candell to another/ andy goth him self darkeling ¶ And
saide a king ought not to be gretely praised/ that reygneth
onely but vpon his subgiectes/ but he aught to haue lawde
That reigneth andy hath lordship vpon his ennemyes
¶ And saydy/ he that gedreth and assembleth mocke siluer
ought not to be calledy riche/ but he that dispendeth it wor
shipfully andy laudably ¶ Andy som askedy him howe one
might kepe him from nede/ and he answered if men be riche
let hem lyue temperately/ andy sobrely. and if they be powez
lete hem laboure diligentely/ Than some ayed him of howe
moche goode a man ought to be content/ Andy he answered
to haue so moche as he nedey nat to flatre noz borowe of o
ther ¶ Andy saydy to his disciples/ Whan ye shalbe wery
of studyng/ sporte you in redyng goode stories ¶ Andy
saydy/ that the wyseman ought not to coueite the riches
se of his frende/ lest he be hatedy andy dispreyse him ther
fore ¶ Andy sayde/ Alittill goode is a grete thing if thou
be content ther with ¶ And sayd/ it is better and amore co
uenable thingy to aking/ to remembre andy se to the goode
gouernaunce of his people the space of a day/ than for to
daunce & sporte hym a hole yere ¶ And sayd Werkis wony by
Wysdom causeth knowlege of thingis & them discretely to dis
cerne/ and Werkes wony by ignorãce is an vnknowen thing

til trouth stable & sette them in their right Wey / & Workis
don by lesingis is for to disorde goode thinges / & put them
oute of their propre placis ¶ Andy saide thou shalt neuer be
pacient Whyll thou art couetous / Andy it Was asked him
howe he might haue leznedy so moche Wysdom / he answerd by
cause J haue putte more oille in my lampe to studie by than
Wyn in my cuppe + Andy it Was axedy of him What man is
moost conenable to gouezne a towne / Andy he answerd he
that can Wele gouerne him self / Andy it Was also axed of
him What man Was moost Worthy to be calledy Wyse / andy
he answerd he that taketh moost hede to goode conseile andy
casteth moost dowtes ¶ Andy saydy + that the Vessels of
golde be prouedy andy knowen by their sowne / if they be bro
ken or hoole / soo ar men prouedy andy knowen by their spe/
che if they be Wyse or fooles / Andy Jt Was axedy him Whi/
che be the moost Jgnorant men in their dedis + Andy he said
suche as Werke moost after their owne conseyll / andy that
obeye to them self + andy for deffault of goode aduisement
dispose hem hazdely to do vykkidy dedes + Andy they askedy
him Who doth moost Wrong to him self + Andy he saidy he
that meketh him to thoos that he ought not ¶ Andy saidy
the ignorāt peple Jugeth lightly the fayrenesse or the filth
that they se outWazde + & the Wyseman Jugeth by that + that
they se of mannes cōdycions ¶ Andy saidy he findeth sa
pience that seketh her by the right Weye + andy many erre
by cause they seke her vnduely and blame her Without cause
And saide he that is ignorant of good sapiēce + knoweth
not him self + & he that knoweth not him self is of all ig/
norauntis the moost ignoraunt + And he is Wyse that kno/

weth Ignorawnce + and he that knowweth it not is ignorāt
¶ And sayd wrath ledeth shame in a lese ¶ And said
The king resembleth to a grete Ryuyre growlyng of litil
and smale remyng watres and therfore if he be swete the
litil shulde be swete + And if he be salt the litil shulde be
salt ¶ And said be wele ware that in bataille thou truste
not alle onely in thy strength dispreysing thyn naturall
witte causeth victorie without might/but sumethe may
men haue victorie by strength without vse of natural wit
And sayd wordes without goode effect + is like a grete
watre that drowneth the people and doth it self no prouf-
fyt ¶ And saide a suspectious man is of euyl condicions
and lyueth in sorowe ¶ And said be not willing to vse
eny wordely delectacōs/into the tyme that ye se whether wit
te and reason graunte therto / And if thiese two accorde
thou maiste wele and lightly knowe the faireneſſe /and
the filth therof + And in what wyse they varie + and what
difference is betwene hem ¶ And sayd + The reames
aren somtyme lost by neglygence And somtyme forbsing
to mocke Idelneſſe and also by to grete trustyng in fortu
ne + Also whan men entende not to encrese the people to in-
habyte the lande + And also whey werre lasteth longe ther
in ¶ And said The ende of Indignacion is to be asha-
med of him self + And Jt was axed hym howe A wy-
seman oughe be troubled + And he answerd + Whan he is
compelled to telle the trouth of an vnknowen thyng to
hym ¶ And sayd + Whan thou shalt se A man of
goode disposicion + and full of parfection + thou ought

to do after him/ for couetise is lothe Weke and seke in him
¶ And said/ dispraise not a litill thing for it may encrese
se ¶ And said/ blame not nor rebuke a man Why he is
Wroth/ for than thou mayest not directe him ¶ And said
be not glade of the euill fortune of another/ for thou kno
West not howe the Worlde may tourne ayenst the ¶ And
said stable thy Witte bothe at thy right hande and thy left
And thou shalt be fre ¶ And said/ there is thre thinges
that doth me hazme to se/ that is to saye/ A riche man falle
in pouerte/ a Worshipfull man dispraised/ and a Wyse
man mokked/ and scorned by ignoraunte people ¶ And
said/ be not in felisship With the Wikked men for/ noo goo
de that they can promise the ¶ And said Whan a royaume
is in prosperite/ Couetise is bounde to the king/ & Whan it is
in aduersite/ the king is bounde to couetise ¶ And said/ Co
uete not that thy thing/ ben hastily don/ but desire onely that
they be Well don ¶ And said a man ought to be better content
& is more bounde to his prince/ for ony fairre Worde of hym
than if other hadde geuen him grete giftis ¶ And said/ the
gyftes that be yeuen to the goode people/ askith retribucion
& the giftes that be yeuen to the noghty people/ causeth them
but to aske more ¶ And said the Wikkidenesse folowith
after the Wikked men/ & dispraiseth all goodenesse/ like as
the flye that setteth her Upon corrupt thinges/ & leuith the fWe
te flowres ¶ And said haste thou not to preyse eny thing Un
to the tyme/ that thou knowest if it be Worthy/ for to be pray
sed or not ¶ And said that a Wysemā ought not to exalte
him self byfore the bucōming but meke him & thanke god
that it hath pleased him to exalte him in gre/ & put peine to

bringe hym out of his Ignorance in the Waye of righteby
seneſſes & courteſie for if he ſhulde rebuke him shamefully it
ſhuld be cruelte & to ſtructe him easely is courteisie/And
ſaid that.ij. Disputers Disputing & arguing .for to haue
knowlech of ỹ trouth of a thig/haue no cauſe to be Wroth
to gidre for their queſtion falleth to oo cõcluſion/but & if
the one thinketh for to gquere the other/they may haue ligh-
tely hatered to gider . for as moche as ich of them Wolle
brige his felawe to his owne entente & ſo to ſubdue his opy
nyon ¶ And ſaid Whan thou Wilt bowlbe or axe any thing
of any man/if it be refuſed the thou ought to be more aſha-
med of thiy aſking than he of his refus ¶ And ſaid he that
can not nor Wil gouezne him ſelf is not able to gouerne
many other ¶ And ſaid a Wyſeman ought to aſke curteyſe
ly & mekely/& With felwe Wordis like as the leche that dra-
weth more bloode of a man mekely & Without noyſe than
doth the ſincewolle that pricketh faſter & maketh more noyſe
And ſaide aman of feble courage amoyeth him lightly of
that he loueth ¶ And ſaid enforce thy ſelf to knowe god/&
drede him/& peyne the for to knowe thy ſelf & to teche other
andy rather to do ſo than to buſy the in thiy other daily ocu
pacions ¶ Andy ſaidy Deſire no thing of god/but that is
prouffytable but deſire of him the goody that is durable lo-
ue not ſimply the goode lyff here/but principally the goody
ende ¶ Andy ſaidy he is Unhappy that gtinueth in his malti-
ce & thinketh not on his ende ¶ Andy ſaide reken not thy
getting in thinges that ben from the /ne tary not to do for
them that haue woy for the. til they aſke the/the recompenſe
¶ Andy ſaidy . He is not Wery Wyſe that gladeth or

reioyſed him in Worldly proſperitees/and is troubled in ad
uerſitees ¶ And ſaid+the filth of Worldly Witte is kno
Wen in moche ſpeche ¶ And ſaid+firſt thinke & afterward
ſpeke & than execute/for thinges chaunge lightly ¶ And
ſaid+angre the not ſodeynly/for if thou acuſtume it+it Wolle
touzne ones to thy harmes ¶ And ſaid+ If thou be Wil
ling to yeue eny thing to eny nedy body+tary not till to mo
rowbe+for thou knowbeſt not What may befalle to the+ And
yeue to him that may not labour ne gete his liuing ¶ And
ſaid be not Wyſe onely in ſeyng +but in dedes+for the ſpeche
Waſteth in the Worldy & the ſapience of dedis/is prouffita
ble in the euer laſting Worldy ¶ And ſaid+our lorde accep
teth him for noble+that doth goode Werkis though he be pe
aſible of litle Wordes + and reputeth for euill the prateres &
ſacrifices that hey doy by euill people ¶ And ſaid+ If thou
laboure to doo goode+thou ſhalt therfore ſuffre no peyn+ for
if thou haſt dilectacion to do ſynne+ thy dilectacion ſhall
Vaniſhe & be none/ and thy ſynne ſhalle abide euer With the
¶ And ſaid haue in mynde the daye that thou ſhalbe called
to thy Jugemēt/& thou ſhalt here nothing & than thy clacke
ryng tounge ſhalbe ſtille+the thought ſhal faile the/thyn yen
ſhalbe dezke/ and thyn humanite ſhalbe cōſumed in to the
erthe/and thy Witte ſo corrupt+that thou ſhalt haue no po
Wer to fele the ſtenche of thy body+ nor holde the Wormes
ſhalle ſuke thy rotey karcyn/ Alſo haue in mynde the place
Wher thou ſhalt goo+the lordis and the ſeruauntis ſhalbe
alle like in the ſaydy place + and that ther may nother
frende ne foo hurt nor helpe the ¶ And therfore lern
ne goody ſciences and diſciplyne + for thou ſhalt not

knolbe Whan thy departing out of this Worlde ſhalbe andy
yet be certayn that amongis alle the yeftes of god/ſapience
is the mooſt excellent. ſhe yeueth goodneſſe to the good peple
& pardonneth to the Wikked their Wikkednesſes. thinke &
haue in thy mide gtinually that thou haſte ado/& truſt not
in any thingis of this moeuaeble Worldy. be Wele Ware that
thou do no foule dedis. for no delectacion nor Winningis. & be
Ware that for the Variable plaiſaūces of this Wikked Worlde
thou leſe not the ioyfull & euerlastingy blyſſe ¶ Andy ſaide
loue ſapience Vnderſtande & herkeny the Wyſemeny/& be obeyſ-
ſant to thy lorde Werke not but in due tyme. & yet take he-
de holde thou ſhalt do it/loke that thou ſay no Worde Vncon
uenient/& be not prowde for no richeſſes. ne deſpeire the not
for nony auiſſ fortunes be Wele Diſpoſedy to alle peple/& Diſ-
prayſe no may for his mekeneſſe ¶ Andy ſaidy that thou
reputeſt no Vice in thy ſelf/blame not another though he
doth it. & thou ought not to deſire to be preyſedy of Vertues
that be not in the/ne do no ſuche thing that thou Wolde-
me or diſpraiſe another if he dydy it/ Thou muſt do ſuche
thingis as beny good & conuenable though they be forbodeny the
Andy ſaide A Wyſeman ought to repute his erroure grete
& his good dedis litil ¶ Andy ſaidy a folye is to aut the by
nes/& take awey the euil branches therof & to leue Within
our ſelf the couetiſes. & other Wikkidneſſes And ſaid li-
ke as We kepe our ſelf fromy the multitude of metes for the
heleth of our body/We ought by a grete reaſony to abſteiny Vs
fromy Vices/for the ſauacion of oure ſaules Andy ſaide he
that adeth to his gentilneſſe nobleſſe With good maneres
andy condicions is Worthy to be prayſedy. Andy he that

taketh and suffiseth him onely/with the gentilnesse that co meth to him by hys kynredy/without purchassyng eny other vertues, ought not to be called good/nor to be holde noble ¶ Andy saydy/if thou fele thy self more true to the kyng/than other ley/andy that thy wagis ley like to thei res or lesse/yet thou ought not to compleyne therof/for thy ar lastingy/andy so ar not theires ¶ Andy saydy/If eny ha ue envie at the/andy by envie saith euill of the/Sette not therby/andy thou shalt haue peas with hym/for he seketh not but for to haue noyse with the ¶ Andy saydy men ought to kepe wele their halidayes/that is to witte principally from euil doyngy ¶ Andy saidy/the more that thou art exalted in high astate the more thou ought to be meke andy auctei se to the people to the ende/that their loue may abyde with the/if eny thing shulde befall the. other wyse than wele ¶ Andy saydy onneth may a man kepe the loue of his frē des/if he wol correct him rudely of his faultes ¶ Andy saidy a wyseman ought for to chese goode men to be his ser uauntes/like as men chese the goode grounde for to la bour hit

¶ Aristotle by interptacion in grekes tōge/is fulfil led or complete of goodenesse/ Andy he was sone to Nichomacus/the whiche was right connyng in fisike and a good fisicien/& was borey in the Towne of Stagree/andy he was of the kinredy both by his fadirs sy de/andy by his modirs syde of Esculapius of the whiche he re byfor hath bemade mencion for he was in his tyme the moost excellent Andy the best of all the grekes/andy whan the sayde aristotle was. xiij. yeres of age his fadir puttedy

him in the cite of Athenes that thay was called the Cyte of Wysdom + and there he lerned Gramare Retorike and other bookes of poetrie + And therin he studyed the space of +ix+ yeres prouffytingly gretely therin / And in thos dayes men sette moche store by the forsayde sciences and was their oppinion that it was the ladder to go vp into alle other sciences / And certayn other wyse men at the same tyme as Pytagoras and pytoras and dyuers other reputed and held the sayd sciences for no sciences & did but moke and scorne them that lerned them / Saying that suche science as Gramare Retorik and poetrye / were not conuenable to come to ony wysdom / And that Gramare is not but for to teche the childeren / Poetrye but for to telle fables and ony to make lesynges / Retorike for to speke faire and in termes + And whan Aristotle haue this wordes he had grete mezueyle therof / and was gretely agreued with suche as helde the same oppynyon + And strength him after his power to susteyne alle manere of Gramaryens the poetes and also the Retoricians ¶ And sayd pleinly that Sapience can not excuse her of the sayd Sciences for Reason is an Instrument of wytte + as It appereth openly + that knowyng of ony thyng is to vse of Reason / and this prerogatiue / whyche god had yeuen to men is right noble and worthy + to thentente that amongis the men he shuld be holden for the moost Noble and most wyse that more vseth of reason + And that better and more conuenably receyueth in hys herte thynges + And telleth hem in place + and tyme conuenable + And for as moche as Sapience is moost noble of alle other thinges

ſhe ought to be declaredy by the beſt rayſon andy couenable
maneꝛe and by the mooſt pleaſamit and ſhoꝛt Wordes that
cany be, doy Without ezwur oꝛ lettingy the ſentence foꝛ is the
reaſon be ſpokey impꝛfeitely the name of Wiſdomy if loſt
thezby, and ſo is the ſpekez iny faWte, Andy ſo the heꝛeꝛs re
ſteyn iny doWte of the ſentence, Andy aftir that aꝛiſtoteles
coWde the ſciences aboueyſaidy he lezneday of plato iny aplace
Calledy Epidemie Ethikes andy the .iiij. ſciences theologi
kes, and at that tyme he Was .xbij. yeꝛes of age, and Whan
plato Went the ſecõd tyme into Cecile, he left Aꝛiſtotiles iny
his place iny the ſaide toWne of Epidemie, Jny the Whiche he
taught the ſcience andy lezned it and aftez the deth of plato
the kyngy phelipe of macedoyne ſent foꝛ aꝛiſtotilles Whiche
Went to hiny iny macedoyne andy thez dWelledy With him du
ring his lyff teching contynnally the ſaidy ſcience andy af
tir the deth of kingy phelippe Reigneday his ſone Alexandꝛe
the gꝛete Andy Whan Alexandꝛe depaꝛtedy from macedoy
ne foꝛ to go into the Countre andy region of daiſe thoo ꝛe
tournedy Aꝛiſtotiſſ to athenes andy thꝛe he dWelledy .x.
yeꝛes ſtudying til that he beam aſouuerain clezk, & apꝛeeſt
accuſedy hiny by enuie to the Citezins telling hem that he
Woꝛſhipedy not their ydolles like as othez people dide at
that tyme Whꝛof aꝛiſtotiſſ Was aduertiſedy andy haſtily
depaꝛtedy fꝛo Athenes and Went into ꝑ toWne of ſetagiꝛe
Where he Was boꝛne ſeꝛing that they of Athenes Woldy ha
ue doy to him as they dide to ſocꝛates if he had dWelledy
lengez With theym Andy he oꝛdeigneday aplace iny ſetagiꝛe
Where he helde and kept the ſcoles yeuing many good in
ſtructions to the people And occupiedy the tyme iny goode

ædes. And yaue grete almesdedis to poure people. and
maried many poure childzen that wer fadir and modir lees
and he taught benignely alle tho that wolde studye what
astat or nacion that euer they wer of/and edified & bilded
nelbe ayen the said Cite of stagire and therm ordeigned
lawes. and yaue instructions to kingis and princis whi
che they tooke and kept right reuerently. and aftir he
deyde in the age of. lxiij. yeris. they of Stagire tooke his bo
nys and right worshipfully put hem in a shryne wher they
held their counsele for his grete witte/and also for the gre
te and feruent loue that they hadde to him. and as often
tymes that they hadde ado eny grete matere for to haue the de
claracion therof. the men which were of counsele wolde go
and stande as nigh the saide shreyne wher the bonys were
as they colde for to haue knowlege of ỹ trouth of their ma
tere. and thus they did for to worship him the more. and
their opinions and lerry trust wer for onely beyng nygh
the said shryne their wittes shulde be the bettir and their
vnderstandyng more pure and subtill. And the said
Aristotill hadde in his tyme many kinges sones that wer
his disciples. and he made in his dayes wele an. C. bookis
of the which we haue nowe. vj. bij. in logike. bij. in natu
re the book of Ethik the book of politik the booke of Metha
fisike. that is named theologike and the bookis of the wit
tes of geometrie/and platon rebuked him bicause that he
wrotte his sciences in bookis/to whom he said in excusing
him that it is athing knowen and notified ynowe. that
alle tho that loueth science ought to do nothing that shulde
cause the losse of her. And therfore it is good to compose

and̄ make bookis by the Whiche sciẽce shalbe lerned/ & Whan our memorie shal fayle it shalbe recouered by meane of bookis for he that hateth science shal not proffite in hit though it be so that he se the bookis & biholde hem yet shal̄ he sette not by it/but depaxte Wors & lesse Wyse than he Was a fore. & I haue made and ordeigned̄ my bookis in suche forme that the Wyse men shal lightly & aisely Vnderstande hem but the ignoraunt men shal haue but litil auayle by hem ¶ And̄ the saide Aristotiles held̄ gladly in his hande an Instrument of the sciẽce of the sterres ¶ And̄ said to king Alixandre he that hath in this Worlde good & laudable name & the grace of god ought to aske ne desire non̄ other thing ¶ And said thus to him/Directe thy self first for if thou be not iuste ho We maist thou Wele Direct thy prole. & if thou be in errour thou canst neuer gouezne hem Wele/for a pouer man̄ can not make another riche/ he that is dishorshipped̄ can not Worship another/he that is right feble may not helpe another/& so may not goodely ne Wele ony man̄ Directe another. but if he Directe him self first. And̄ therfore if thou Wol take of the filthes from other/clense thy self first/or ellis thou shalt be as the leche that is seke & can̄ not hele him self and traueileth to hele other that haue the same sekenesse And̄ said̄ Jt is a grete chastisement to the peple to haue a right Wys lord̄. And̄ Jt is a grete corrupcion Vnto theym to haue a corrupt and̄ myswled̄ kyng ¶ And̄ said̄ kepe the fro couetise for thou oughtest to thinke and̄ remembre Wele that Jt is not laudable thyng to haue rychesses in this Worlde. and shame in the other seying that this Worldē is no more but onely abaytyng place for to go to the

other Worlde ¶ Andy said/ If thou Wol be riche suffise the
With suche as thou hast/ for he that hath not sufficiaunce can
neuer be riche What goodes that euer he hath ¶ Andy sayd
If it Were so that by euill doyng It shulde fortune the to ha-
ue som good/ & by Wele doyng to haue som harme/ yet esche We
the euill orellis thou shalt be deceyued atte last & euir do We-
le & atte last thou shalt be remuneredy therfore ¶ And say-
de/ suche thingy as thou prayses Upon thyself blame it not
Upon another/ and do nothing to other/ but as thou Woldest
it Wer doy to the/ refrayn thyn owne Wille/ & hate not other
men/ be not enuious/ andy haue hym not in Indignacion
that hath offensedy the/ for no man can somtyme eschewe er-
rour/ be not couetous/ for couetise lettith the mānes reasoy/ &
taketh awey the knowlege of trouth/ do not Unreuenable
Werkis/ take compayne With Wyse men and studie in their
bookis/ fle lesinges/ for the lyers lyeth not but for Unkno-
Wing of reason and of her saules/ the lest harme that can falle
to alyer/ is that no man bileueth him of nothing that he
saith/ neuirtheless may may kettir be Ware of a theffe than
of alyer ¶ Andy sayd the hertis of goody people accordeth
togiders/ like as temig Watre With the Watre of the see/ &
the hertis of euill people can not lightly accorde/ alle be it that
they be togidres/ as the Unreasonable bestes that playe & lepe
togidre & sodaynly falle to fightingy ¶ Andy said/ ordeigne
that your offices andy auctoritees ben yeuen to theym that
loueth & folowith trouth & rightWysnes andy cause them to
haue rigorous peynes ỹ ben harmedres & loueth falshode &
desepcion And said/ If ye haue dowte in eny thing counseile
you to Wysemen & if they dispraise you therof be ye neu Wroth

nota

nota

therfore/and if a man hath ſom vice & beſide that hath ma-
ny vertues ye ought not therfore to lete to aſke him cō-ſile
¶ And ſaide many may ſhal hoth lette & trouble the that
can not helpe the ¶ And ſaide Juſtice is a meſure the whi
che god hath ordeigned vpon the erthe by the whiche the fe
ble is defended from the myghty /and the true from the
vntrue ¶ And ſaide the wyſe man knowleth what ignorā-
ce is in aſmoche as ſometyme he hath ben ignorant but the
ignorant was neuer wyſe & therfore he knowleth not what
is wyſdom ¶ And ſaid to Alexādre/ther be many litil be-
ſineſſes in thy wyame & many grete & generaſſ & if thou ye
ue pouoir to any pſone vpon the grete/& thy ſelf to occupie the
litil thou ſhalt wele witte & poeyue that grete domage ſhal
therby fall to the in tyme comyng/if it falleth not ſonner
And ſaid liberalite is to yaue to nedi peple or to him ꝑ hath
deſerued it/ſo that the gift be aſtir the poſſibilite of the ye
uer for he that yeueth ouer reaſon ought to be called waſter
& not liberal ¶ And ſaid ſapiēce is the defenſe of the ſaule
& myrroir of reaſon therfore he is right bleſſed that traueil
leth to haue her for ſhe is the fōdemēt & ꝑ wote of alle noble
dedes & laudable thingis & by her we may wine the good en
de and kepe vs from peyne euerlaſtig ¶ And ſaid O alex
andre if thou vſe thy pouoir and lordſhip other wyſe than
thou oughteſt to do+thou ſhalt be enuied/of enuie ſhal com
leſingis /of leſingis ſhal com Iniuſtice & enmemytee /of In
iuſtice and enmemytee ſhal com bataile+and by bataylle the
lawe ſhalbe periſſhed+the people hurt+and thy poſſeſſions
loſt+ ¶ But if thou vſe+thy lordſhip as thou oughteſt
to do+trouth ſhal encreſſe in thy royaume+of trouth

ſhall come Juſtice + of Juſtice loue / of loue grete yeftis + & ſu=
retie by the Whiche + the lawe + the people and thy goody ſhal
be mayntayned & encrece ¶ And ſaidy he that maketh his
Royaume ſeruaunt to the lawe ſhall reigne / & he that taketh
& put out the lawe from the wyame ſhall not reigne And
ſaidy + A king ought to be of goode & ſtrong courage / to re=
mẽbre Wele the ende of the Werkis / & to be courtoys & free + &
to refrayn his Wrath Whez it appartaigneth and ſhewe hit
Where it nedeth / to kepe him from couetiſe / to be true to go=
uerne him as nygh as he may after his goode predeceſſours
to yeue to his meny as they haue deſeruedy + to deffende & kepe
the lawe & the feith + & euir to do Wele after his might / & if
the ſtrength of his body faile him theme to kepe the might
of his corage / by the Whiche he ſhalbe the more aſſuredy in a=
his nedis ¶ And ſaidy the king that gouerneth him & his
waume Wele by his Wyſdom Is Worthy to be greetly praiſed
& laudedy ¶ And ſaidy to Alexandre / ſeche to Wynne the ri=
cheſſes that be not trãſitories + the lyf that is not moeuable
the kyngdõ that any not be taken awaye from the + & the euer
laſting Joye + & be piteſull but not ſomoche that thou ſtãde in
daungier therby / do pugnicion & Juſtice to thaim that haue de=
ſeruedy it Without delay trauaille the to fortiffie the lawe
for ny that is the loue & drede of god + & Whan thou ſhalt be cõ=
pelledy to take Vengeaunce of thyn ẽnemy put it not ouer til
another daye for the fortune + & condicõs of this Worlde mo=
eue & chaunge of tẽtymes ſodaynely ¶ And ſaid thou ought
not to hate him that ſaith the ſothe nor to chide him that ke=
peth the feithe but he that ſhal do cõtrarie to the feithe be thou
his ennemy With all the power of thy wyaume ¶ And ſaid

Jt is bettir that thou correcte thy self and amende the aftir the exemple of thy predecessours / than thy successours shuld amende hem aftir the exemple of the ¶ And̄y said Worshippe the goode men & therby thou shalt haue the loue of the people and̄y sette not al thy Wil in this Worldy in the Whiche thou maist not long abyde ¶ And̄ saide Worshippe sapiēce & fortifie it by goody maistris disciples & scolers / Worship hem paye for their expencis & kepe hem of thy household / aftir that thou shalt se they shalbe prouffytedy & spedy in the scien ce And̄y thou shalt fynde that grete prouffyt & Worship shal com to the therfore ¶ And̄y saidyhe is of bygge & stronghy corage of goody discrecion & laudable feith / that tereth patiently alle his aduersitees for a may can not be knowen in his prosperyte ¶ And̄y said thou ought to thinke that the Wekest of alle thyn ennemyes is stronger than thy self ¶ And̄y saydy thou ought to cherisshe thy knightis & thy yomanry / and to haue hem in as grete loue in tyme of peas as in tyme of Werre / for if thou sette litil by them in tyme of peas / they shal forsake the When thou shalt haue more ne de of hem ¶ And̄y saide the gretteste prouffyt that thou canst do in thy royame is to take albeye the Wykkid peple / & to re Warde the goode ¶ And̄y saide a may is of anil gdicion that taketh no hede but to the Vices & falbtes of other in dispreysing of them ¶ And̄y said Worshipful deth is bettir than shameful liff ¶ And̄y said the sapiēce of a may of lolbe degre is Worship & the folie of him that is of high degre is ashame & auarice is the thig that taketh albey the name of gentilnesse And said the good prīce ought to goūne the peple as his goody p̄decessours haue doy & to loue & cherisshe the goody

and̄y true pepl̄e more than his tresour or other worldly goo-
des/and to delite him̄ in that / that he hath rightwysly / &
not wrongfully ¶ And̄y said no man̄ ought to be asshamed
to do Justice/for if the king be not iustycial he is not kn̄igh
but he is violent and rapay And̄y saidy the wikkid men
obeye for drede/and̄y the goode for theire goodenesse ¶ And̄y
saidy men ought to do wele to the goody pepl̄e & to chastise
the wikkidy by rigour ¶ And̄y saidy wrath ought not to
be to sharp ne to swete/ and̄y he wrotte an epistolle to Alex-
andre/that the k̄inges been worshippedy for iij. thinges that
is to witte for instruction of goody lawes/for conquestes of
landes & regions and for to peoplisshe & distroye desertes &
wildernessis/and̄y he wrotte also to alexādre that he shulde
not be willing to correcte all mēnes fawtes to rigerously
for it lith not entierly in mannes powez to kepe him̄ from
doyng evyl / & therfore it is good sōtyme to forzeue erours
& if it be so that of nede pugnicion must be doy/men ought
to shewe that they do it by cōpulsion to amēde & pugnisshe the
erours & not in̄ maner nor by weye of vēgeaunce/& he sa-
we a man that hade his hand smytten of for theffte that he
hady doy And̄ he said for asmoche as that man had taken
from other suche as was not ther owne men haue taken from
him̄ ȳ/that was his ¶ And̄ said thou maist not so wele cau
se thy pepl̄e to loue the as to cherisshe hem̄ & shewe hem̄ right
wysenesse/& if thou woost the contrazy though thou hast the
lordship of their bodies thou hast not the lordship of their
tis ne of their courages/& that shalt thou finde whan thou
callest upon̄ their seruise at thy nede wherfor it is a grete dā
giez for aking to do iniurie and do make his pepl̄e hate him̄

And said he is right happy ꝑ can chastyse him self takīg ex
emple by other/And said fortifie your saules with good de
des & departe you from couetises which distroyeth the feble co
rages ¶ Ther is nothing that maketh a man lesse to
be setted by/than to preyse & boste him self of his goode dedis
And it was ayed of him what is the cause that wisemen
wol not be wrothe & eny man wol teche hem./And he ans
werd for asmoche as wysemen knowen that sciēce is a right
proffitable thīg/And saide he that wol not nor can not do
wele atte lest ought to kepe him from euil doyng/And said
to his disciples loke that ye haue/iiij/eeres/ij/for to lyzkēe
& lerne sciencis & proffitable thingis/& the other/ij/for your
other wordely besinesses ¶ The moost pfitable thing to
the world is the deth of the euil peple./And said a man
may not be so wele knowen/as in grete auctorite/And said
in alle thīgis the lest quātite is the lighter to bere sauf onely
in sciēces/for he that hath moost therof the lighter may bere
it/And it was ayed of him what was the moost conenable
thīg for a discrete man to haue/And he answerd that/that
shuld abide with him if he wer ascapedy out of a drowned
ship in the see/And said men ought to loue to lerne the best
of the sciēcis as the bees loue the swetest of the floures/& he
had a noble & worshipful heritage of the which he lete other ha
ue the gouernāce & wold not go theder him self/And it was
ayed him the cause/And he answerd that ⁊ he that oftenest
goth to se his heritagis hath more displeasirs/And said
the tōge of a foole is the key of his secret/And said to one
that was slowthfull and wold not lerne/sithen thou wolt
not take the peyne for to lerne ⁊ thou shalt haue the peyne

to be lewde & vncõnyng. And said kepe the from the felisship of him that knowith not him self. ¶ Tho that ben dayly enclined & bitterly disposed to vices may not encrese se my good ne proffyte in science. And saide if thou wol haue landone to thy body al his wil thou shalt be the worse both in helth & in alle othere thinges & atte last thy saule shalbe dampned therfore ¶ He that is entierly enclyned to fornicacion may not be prayse ne come to good ende. And said a mery man wol not lightly be wroth. ¶ A liberal man may not bene envious ne a coueitous man cõtent with his richesse. And said the man is preued & tryed by his werkis as the gold by the fyer. One of his disciples made to him an evil rapert of one of his felawes. to whom he said I wol not beleue thyn evil wordis ayenst thy felawe nor I wil not beleue his evil wordes ayẽst the. And said like as the rayn may not proffite to the corne þ is sowen vpon the drye stones. nomore can studieng auaile to a foole ¶ A mannes tonge sheweth his witte or his folie ¶ Experience ought to correcte a man and to helpe him to liue wele. And saide sapiẽce maketh richesse to be fayer & hideth poure. It was ayed of him what was fayer speking And he answerd to speke litil & laudably & to yeue reasonable answeres & he wrote thus to alexandre. ye be a noble & mighty king & more mighty than ye were & shal encrece yf ye directe & gouerne wele & iustely your peple. & in so doyng the peple shal obeye you. but if ye be an extorcioner & take al their goody from them than ye shalbe lord of the pouer peple and than shal ye be like him that hath leuer goune the dongeestis than the meyne ther is nothig so couenable to a king

as to coueyte vnduely the goodes of his peple ¶ Andy saye de he that hath alitill of trouth desireth to haue more/ And saide reason maketh a man to be more souuerain than bee stis e he that hath no reason is but abeeste ny many thinges the nelbest is the best / but loue is contrarye/ for the elder it is the more it is worth/ e one Abrakyn lord of sciences axedy him what thing a man ought to lezne first that seketh sapi ence/ to whom he answerdy the gouernemēt of the saule/ Jn asmoche as she is euerlasting andy more noble without eny comparison than eny thing that we haue/ Than they axede him howe we may the saule acquere sapience/ andy he answeredy as a seke man seketh his fisicien and as ablynde man enques reth of the colours to theym that se hem/ andy it was axedy of him/ howe a saule might se her self/ and he answered the saule that lakketh sapience can se nothing as the eyen with out light that nether se hem self nor other ¶ Andy said all manere of thinges haue properties / andy the properte of discrecion is to chese wele the good from the euill ¶ Andy said y the lordshippes wonne by study dangiers andy peynes andy so kept/ ought wele to contynue andy prospere/ ¶ Andy thoos p̄ be lightly wōne e kept ny Joye and plesaunce/ com me to alitill prouffyt atte last/ e we se cōmonely the townes where the inhabitauntes take grete labour he wele mayntey ned and encresse with grete richesses/ andy the townes fulle of pleasaunce e delices fall to ruyne e distruction ¶ And sai de hastinesse of speche maketh men to erre ¶ And said J mer ueille howe he p̄ men lawde without cause accept it e is ple ased with all/ e he of whom men say euil without cause is an gry with all ¶ And said loke that thou be not as the bulter

Whiche eastith the floure & kepeth the brenne ¶ Andy saide
men ought not to take the gouernāce of the pple to a child
to him also that can not knowe the nedis of the poure pple
to him that is couetous/to him that wil werke without
deliberacion/ne to him that is vēgeable ¶ Andy said ther is
no differēce bitwix a child of age & a child of maneres as
of condicion What age that euir he be of for the condicāōs of
men aren knowen & shewed by dedis & not by age ¶ Andy
saide It is nedeful to a man if he wol be good that he be able
of him self to knowe trouth & do it in dede ozellis that he ler
ne hit of other/for he that of him self can not vndirstande
hit noz wil lerne hit can not be good ¶ Andy saidy goode-
nesse is deuidedy in/iij/maneres/the first is in the body/the
secondy in the saule. andy the therde in the operacions wherof
the moost noble is the goodenesse of the saule for in vsing the
vertue therof/is fonde and knowen the forme in good dedis
¶ Andy saide a man findeth sapience andy good condicāōs in
long lernyng of veray scīēce. ¶ And said ther be many perso-
nes that knowen the good werkis & do hem not Whiche re
sembleth the seke folkis þ aye help & gseiik of the leche & do no
thīg therafter/& therfor the bodyes been without helth & the
saules without blessidnes. ¶ And said one may knowe the in
ward dispositāōs of a man by his outward opracāōs. ¶ And
said wele doing is a laudable thīg/neuertheless it is somwhat
harde to do but lightly one may do euil as an archier to faile
of the butte is no vōder/but to hytte the prike is agreet mais
trie. ¶ And said in diuers maner we may be euil but we may
not be good but in one wey/¶ And said default of witte cau-
seth many harmes & maketh many men to falle by ignorāce

Not knowing what thing to be doy or left ¶ And saidy
Agedy folkis louey togider, and so do not childreny for
olde folkis haue their delectacions like & yong folkis in di-
uers weyes ¶ And saidy agrete acõplissing of mênes fe-
liate is to be wele frendedy than a may whitout felisship can
not haue hole feliate ¶ And saidy euery may hath nede of
frendis, whether he stãdeth in goode caas or in badde, if he stã
deth in euill cõdicion, they for to helpe him, and if he stande
in goody caas, he to make mery hym and cherysshe them
that they may helpe him to resiste incõuenientes that might
falle ¶ And saidy noon hath delectacion in iustice, but the
iuste may, none hath fauour to sapiẽce but the wysemã and
noon loueth frendeship but the true frende ¶ And said the
wikkidy men susteyne their perilles by their bodely strength
and the good men suffre their perilles pacientily by the ver-
tue of their saules which pacience cometh not by might of
arme nor of handy nor nonother mẽbre, but onely of grace
of the saule, and therby to resiste aeynst couetise and other
grieues of this worldy trustingy therfore astir to come to
blisse, & he wrote to king alisãdre in this forme, thou ough-
test to obeye wele the cõmandemẽtes of god, for he hath yeue
the thy desires, and all that thou hast ayedy of him ¶ And
said sapiẽce is lyf & ignorãce is deth and therfor he ỹ is sa-
piẽt is a lyue, for he vnderstãdeth what he doth & he ỹ is igno
rãt is dede for he vnderstãdeth not what he doth And sayd
the ãtiquite of the tyme maketh the werkis olde, & bydeth no
thig but renõme which resteth in the hertis of the successours
it is nedeful than to conquere good renommee & therby shal
endure nobilesse And said lesig is the sekenesse of the saule

Whiche can not be beleed but by the meane of reason Whyche lieth neuer ¶ Andy saide Amoche Wyseman is he that pnounseth not the thinges into the tyme that he is present that Wol vnderstande hem. Andy the best speker is he that speketh not til he is Wele purueyed What he shal saye. & ỹ best Werkeman is he that begineth not his Werke into the tyme that he hath Wele disputed & auised it. in his herte Nether is none that ought to haue somoche thought as the Wyseman. for it is necessarie to him to be purueyed and certayn of his Werkis ¶ Andy saide men are more enclined to couetise than to reason. for couetise hath acompaigned them from their childehode. & reason cometh not to them til that they be of parfyte age ¶ Andy saide. the childeren hate their maistres When they teche hem for thy knowe not What goody may befall them thereby. but thynk onely the labour of the peyne of theire lernyng ¶ And the saidy Aristoteles callidy Alexãdre ayeng him questions vpon the gouernãce of the lordis & of the peple. to Whom alexandre yaue goody answeres. ¶ But neuer the lesse Aristotiles beet him With a Rod. Andy Je Was ayedy of him Why he hady beet him Without cause. Andy he answerdy this childe is like & able to be a grete lordy & a mighty king. Andy J haue beet him alle onely for to holde him lowly. and ny mekenesse for he shalbe to soon prowde ¶ Andy saydy Jf thou canst direct another. directe him as thy self. Andy a yongy may ayedy him Why he Was so pouer/ To Whom he answerdy. My pouerte hath nothingy offensedy me /ne doth me no harme But thyny hath doony the andy shall do harmes ynowhe ¶ Andy saydy. The Royaumes bey mayntenedy by

the lawes ordeigned by the kings and princes ¶ And said the kinges and princes hey susteyned & vpholdy by knighthode / And the knyghtis heey maintеyned by moneye / & money cometh of the people / and the people is gouerned by Justice Without Whiche no Royaume may prospere

¶ Alexander the grete Was sone to phelip king of macedone / Whiche phelip regned .xij. yere / And the said Alexandre began to regne in the .xxij. yer of his eage / And he said to his peple in this Wyse / Fayr lordes I Will in no Wyse be contrarye to your Willes ne to your dedes / But I shelde to you that I hate fraudes & malices / & as I haue louidy you duryng my faders lyf / so Wil I do in tyme comyng ¶ And I bothe counceylle & pray you that ye drede gody obeye him as souerayn of all / And chese him for king / & be most obeyssant to him that shal best puruaye for the good astate of his peple / & that shal be most debonayr & mercyful to poure folkes / that beste shal kepe Justice / & the right of the feble ayenst the myghty / him also that shal best dispose for the publyke Wele / & for no delectacion of Worldly pleasaūces shal not be slowfull to kepe & defende you and by Whom ye shal be defendedy / & all euill & hazmes / by the meane of his goody dedes shal be destroyed / and him that most hardyly shal put him forth for to destroye your ennemies / For suche ought to be chosen kyngy and none other / & Whan his people hady herdy the reasons abonesayd and knowen his grete discrecion Wytte and Vnderstādingy they were gretly ameruaylledy and / answered to him thus ¶ We haue herde and Vnderstandy thy grete reasons / And haue resseynedy and resseyue thy good counceyll / and therfore We

Wole and̄ byſeche the that thou Peygne and̄ haue the lord-
ſhip vpon vs durynge thy lyf / We hope that ther is none
that hath ſo Wele deſeruid wole our kynge ¶ And̄ thus
they chees him to ther kinge and̄ to their lord̄ and̄ coroned
him & yaf him their bleſſinges / and̄ praid̄ to god̄ that he
Wold̄ bleſſe & mayntene him ¶ To Whom he ſayd̄ I haue
herde the prayer that ye haue made for me / beſechinge to god̄
that he Wol ſtedefaſte the loue of me in̄ your hertes & corages
And̄ that by no maner of the delectacion he ſuffre me to do
thinge ayen your profites ne to my diſWorſhip. & ſone af-
ter he ſente lettres to all the princes and̄ good̄ townes of
his Peyaume ¶ And̄ Whan he had̄ ſent his lettres One
daire king of perce and̄ of mede ſente to Alexandre for tri
bute like as he had̄ of his fader And̄ he ſente him Word̄
that the heme that leyd̄ that egge is dede ¶ And̄ after
this Alexander made grete conqueſtis . and̄ Whan he had̄
gquered̄ Inde he Wente to acontre callid̄ bragman / the Whi
che Whan they Wiſte his coming / they ſente many Wyſe men
to him / Whiche ſaleWed̄ him & ſaide / ſir alexāder thou haſt no
cauſe to Werre vpon vs / ne to be anil Willig / for We ben both
poure & meke / & We haue nothing but only ſapiēce / the Whi-
che if thou Wolt haue / pray to god̄ that he Wol yeue her to the
for by batayll thou ſhalt not haue her ¶ And̄ Whan alexan
der herd̄ hem ſaye ſo / he made al his Ooſte to tarye & With
ſelfe of his knyghtes Wente Within̄ the ſaid̄ contre for en
quere further of the trouthe ¶ And̄ Whan he entred̄ With
in̄ the ſame grounde / he fond̄ many poure folkes Women & &
chyldren al naked̄ gadringe herbes in̄ the feldes And̄ he
ayed̄ of them many queſtiōs . to Whiche they anſwerd̄ right

wyfely/and̄ than he bad̄ hem aye of him ſomme thing that
myght do hem good & to alle ther pple/& he wolde yeuen it
hem gladly ¶ And therme they ſaide/Sir we axe the none
other thing but ꝑ thou wilt gyne vs euerlaſting lyf Then
ne Alexād̄er anſuezd & ſaid/thou nyght amā make other mē
nes liues euerlaſting/whā he maye not lengthe his owen lyf
ay oure ¶ And̄ that ye axe of me is ī no mannes power
that lyueth ¶ Than they ſaid̄ to hym+Syth thou haſt goo
de knowleche therof. wherfore trauaylleſt thu thy ſelf to deſ
troye all the world/and to gadre alle the worldly treſours
and woſt not whan thou muſt leue hem ¶ Therme Alexan
der ſaid̄ to hem. I do not alle theſe thīges that ye ſaye of
my ſelf+but god̄ hath ſente me thurgh alle the worlde for
exalte and̄ magnifye hys lawe and̄ to deſtroye them
that bileue not ī hym. ¶ And̄ ſometyme Alexandr
wente dyſguyſed̄ viſytīgh his lordes and̄ enquerynge of
her dedes ¶ And̄ vpon atyme he cam ī to a towne of his
owne. And̄ ſawe two men of the ſame toune byfore a Ju
ge pletingh. of the whiche one ſaid̄ to the Juge/Sir Juge
I haue bought an hous of this man/And̄ longe after I
haue founde within the ſame a treſour within therthe/whi
che is not myn/And̄ I haue offred̄ to diliuere it to hym
And̄ he hath refuſed̄ it/wherfore Sir I biſeche the that
he be compelled̄ to take it for as moche as he knoweth it is
not myne for I haue no right therto ¶ Therme the Juge
cōmāded̄ his aduerſe partie tanſuere to the ſame+and then
ne he ſaid̄ / Sir Juge that ſame treſour was neuer myn
but he hath edyfyed ī that place that was byfore comyn to
alle tho that wolde haue edyfyed̄ therin /And̄ therfore I

haue no right to take it/And themme they bothe required the
Juge that he Wolde take it to him self/to Whom he answe-
red and saide/sithen it is so that ye saye/that ye haue no
right to Whom the heretage hath longed and yet longeth
Where the tresour Was founde/hou shulde J haue ony right
therto that am but a straūger in that caas/and neuer a
fore herde speke therof.ye Wolde excuse you therof and gine
me the charge of the tresour/that is euill do ¶ Themme he
axid of him that had founde the tresour Whether he had ony
childeren/Whiche answerd he had a sone/and he axide that
other in like Wise/& he saide he had a doughter/Themme the
Juge saide & Juged that a mariage shulde be made betwene
them and that they shold haue the tresour by that meane
And Whan Alexandre herde this Jugement/he had grete
mezuayll therof/and saide thus to the Juge.J trowe that
ther is not in al the Worlde so rightwis ne so trewe a Juge
as thou art/And the Juge that knewe him not saide and
axid of him Whether ony Juge Wolde haue don other Wyse
Ye certaynly saide Alexander in many londes/Themme the
Juge hauyng grete mezuayll therof axed of him Whether
it rayned and the some dide shyne in tho landes/as though
he Wolde haue sayd that is Was meruayll that gode shulde
sende ony light or rayne or other goode thinges to them that
doo not rycht & trewe Justice/And therof Alexandre had
gretter mezuaylle than byfore and saide that ther Were but
fewe suche peple vpon erthe/as they Were in that lande
And as Alexāder Wente out of that lande he passed thurgh
a cite/in Whiche all the houses of that cyte Were of one heigh
te/& byfore the dore of euery hous Was a grete pytte or graue

in Whiche cyte ther Was no Juge/ Wherof he hadȳ grete mer-
uaylle+ Andȳ ayedȳ of the inhabytaumtis therin Wherfore su
che thingis sholdȳ serue+ The Whiche ansuerdȳ him & saydȳ
First for the outrageous height of houses +loue & Justice
can not be longe in a tolwn among the peple+ Andȳ they say
de that the pittes or graues Were their owne houses to Which
they sholdȳ sone go to & there dWelle vntil the day of Juge
ment+ Andȳ as touching that they hadȳ no Juge+ they saide
that they made goodȳ Justice of them self Wherfore they nes
edȳ no Juge+ Themie Alexãder departedȳ from them right
Wel plesedȳ ¶ Andȳ afore his deth he Wrote a letre vnto
his modȳr desiring her to make no sorwe for him ¶ Andȳ
sone after Alexãdre diedȳ & Was put in a Coffre of goldȳ
andȳ buriedȳ in Alisaũdre+ & he Was borȳ thedȳr With grete
reuerẽce by kinges princes & other grete lordes/ that kept &
fulfilledȳ his testamẽt as he hadȳ ordeignedȳ ¶ Themie sterȝt
vp one of the gretteste lordes of them that kept him & saidȳ
thus / They that neuer Wepte for otherȝ kinges / nowe ought
to Wepe for this same ¶ And tho þ neuer hadȳ meruaille of
aduisite/ sholdȳ nowe haue meruaille of the deth of this kingȝ
Andȳ he desiredȳ the other lordes that they shuldȳ saye sõme
goodȳ thing for to gforte the peple that Was gretly dismai
edȳ & troubledȳ for the deth of king alexãdre/ or for the deth of
the Worthyeste king that euer Was ¶ Thẽne one of them saide
king alexãdre Was Wõt to kepe golde & seluer/ & nowe golde &
seluer kepe him/ And he saide it by cause of the cheste that his
body laye in Which Was of golde And another said alexã
der is dȳptedȳ fro sines & filthes & nowe his saule is With the
good saules Which hey purified And another said alexãder

Was Wonte to chastise alle men/and now he is chastysed
¶ And another said/the kinges were Wonte to drede him
and now the pureste may of al the Worlde dredeth him not
¶ And another said/ yesterday al the erthe suffised not
to Alexãder/& now the lengthe of his body suffiseth him
And another sayd Alexãder might here yesterday & no bo
dy durst speke aeynst his Wille/and now euery man may
speke & he heerith not ¶ And another said the more ꝑ thas
tate of king Alexãder Was grete & more eyellent the more
is thocasion of his deth greuous & pyteful ¶ And ano/
ther saide thoo that salbe not yesterday Alexander ferede him
gretely /and now thoo that see him fereth him not ¶ Ano/
ther sayd Alexander Was he Whos enemyes durst not come
nere him /and now his frendes dispreyse and Wil not see
hym ¶ And Whan Alexander began to regne he Was but
+xbiij+yeres of age /And he regned +ybij+yere of the Whi
che he employed +ix+yeres in bataylle and in conquerynge
And +biij+yere he restyd hym Visiting the grounde and
landes that he had conqueryd ¶ And he had victorye vpon
+yiiij+manez of langages/ And in two yeres he sought
alle thorient and occident /And the nombre of his knigh
tes that were comonly of his retenew & at his Wages were
CCC+yij+M+ Without yomãrye & other men necessarie to
his Warres ¶ And he deyde in the eage of +yyyb+yeres+&
he Was of sangweyn colour/his face ful of pockis/ One of
his eyen graye and that other black/smale & sharp teth Vi
sagedy like a lyon+ And Was of grete strengthe & louedy
moche Warres fro his chyldehode vnto his lyues ende And
he comandedy that the people sholdy Worshipp gody & kepe hem

from syme ¶ And̄ saide the Worldy is not susteyned but
comonly by science/ And̄ the wyames be not directed but
by the same/ & all thinges ben gouerned by reason And̄
saide sapiēce is messagier of reason ¶ And̄ it byfell that
Alexander passid thurgh a toun Wherin/ iij/ kinges had̄
regned bifore/ And̄ he askid yf ony of their kinrede Was
alyue/ And̄ they of the toun saide ye/ a sone of one of the
said̄ kinges/ And̄ alexāder desired̄ to see him/ And̄ the
pple said̄ to alexander that he Was euer ny the chircheyerd̄
And̄ alexander Went to see him. & axid̄ of him Wherfore
he abood so ny the chircheyerd̄/ & Why he Wold not take vp/
on him suche astate as his fader had̄ & his Auncestris/ as
other men do/ Seeing that it Was the Wil of all the pple
¶ And̄ the yong child̄ answerd̄ & saide/ O right bounte
uous king I haue here a thing to do/ the Whiche When I ha
ue don it/ I shal do thy comaundement/ To Whom theme a/
lexander axid̄ What thyng it Was that he had̄ to do there
And̄ he answerd̄ I am sechyng the bones of my fader & of
myn auncestris kinges for to put hem a part from the other
but I finde hem all so semblable that I can not knowe one
from the other ¶ Theme alexander saide to him/ thou ough/
test tacquere Worship in this Worldy/ And̄ If thou had/
dest good̄ and̄ strongh corage/ thou mightest haue all thy
faders goodes and̄ of thy predecessours & all ther honours
To Whome the yong child̄ answerd̄ & saide. I haue good her
te. And̄ alexāder ayed him Wherin And̄ he saide by cause
that I haue soūde lyff Without deth/ yougthe Without eage/ ri
chesse Without poūte/ Joye Without trouble; & helthe Without
sekenes Certaynly said alexāder of all these thinges haue I

none/ Theme sayd the childe/ yf ye Wil haue hem/ axe hem of him that hath hem/ and he may yeue hem & none other Theme Alexander said that he had neuer seen man of so grete discrecion ¶ Alexander vsed euery day to be in a certayn place/ for to here the complayntes of euery body/ And it Was so that vpon a day onely that ther cam none to complayne vnto hym/ And therfore he Wolde not that day sholde be put in the nombre of the dayes of his regne And Whan he Was redy to fyghte With kinge daire/ it Was told hym that the same daire had With hym more than .xx. M. good fyghting men· Wherto he answerd & sayde a good cooke ought neuer to be abasshed to see in his kechyn many shepe among other beestis ¶ And the patryarkes & prelates that Were for that tyme cam and sayd to hym. God hath yeue to the lordship vpon many royames/ regions and contrees to thentente that thou sholdest haue many childrey begoten of thy body/ for to haue the succession of the same after thy deth/ and therfore it Were good that thou sholdest haue many Wyues/ To Whom he answerd. that it sholde torne to hym to grete ashame yf he had ouercome alle the mighteyest men of the World/ for to be disconfited by Women Ther cam to hym a pure man Wel and Wysely spekyng Whiche Was purly arayed/ To Whom Alexander sayd I haue mervaylle that thy clothyng is not after thy speche/ For ther is bytwene them grete difference· Theme the pure man sayd. O myghty kinge I may of my self lerne to speke & to haue reason With me/ & ye maye resonably clothe me/ thene Alexãder made him to be clothed With one of his best gownes ¶ Also ther passed a theef byfore alexãdre

that Was goyng to be hanged/ Whiche saide/ O Worthy king saue my lyf for I repente me sore of my mysdedes/ Thenne Alexander comanded that he shold be hanged Whyle he had goode repentaunce ¶ Also Upon a tyme one apid of him .v. pieces of golde/ To Whom Alexander saide/ thou art not Worthy to haue so moche/ And he sayde to him ayen/ Syr if I am not Worthy to haue so moche yet ar ye able to yeue it me ¶ And alexander axid of Aristotle What thing a good & a manly king ought continuelly to do/ And he answerd that he ought to thinke euery night to the good gouernaūce of his peple/ & the day folowing to put it in effect ¶ And it Was axid of him What thing Was moost delectable in conquering of landes and of countrees . And he saide the moost delectacion Was to gyue largely and recompense them that haue don goode seruise to him ¶ And he axid of Aristotle by What mene he shold be counceylled And he answerd & saide/ Ordeine Upon the gouernemēt of thy household him that hath many seruaūtes & can Wele rule and gouerne them/ & make him thy gouuour and receyuour of thy money that hath grete lyuelode & spendeth discretely and notably ¶ And a Patriarke axid of hym What he Wolde do With so many men as he had/ And he answerd I that am lord of them that ben grete & mighty lordes may Wel forbere to be lord of their seruaūtis And ther cam two men bifore him differēt of oppinions/ to Whom he saide/ the sētence that shal plese that one shal displese that other/ & therfore cōsente ye to the trouth/ & that shal plese you bothe ¶ And it Was axid of him Why he Worshipid more his maister than his fader/ And he answerd for as moche as

J haue of my maister euerlastmg lyf/And J haue of my
fadez lyf but foz a certayn tyme ¶ And Whan dares dough
tezs Were taken it Was tolde him that they Were right fay-
re. & therfore he Wold not see them feezyng to haue doy ony
dishonest thinges. saymg that grete dishonour Were vnto
hym that hady oucome so many notable & manly men ym the
bataylles/yf he sholdy be oucomen by Women keyngy ym his
prysons ¶ And it bifelle that one made a longe sermon
byfore him Whiche noyed moche to alexadez Wherfore he say-
de the predicacion is not to be lawdedy that endureth ouez the
powez of the hezbenezs. but that is good that endureth afterz
the possibilite of them that hereth it. And it Was apidy of
him how men myght acquyre the loue of othez men/& he ans
uezdy ym doyng hem good. or els atte leste ym doyng hem no-
ne hazme ¶ And sayd men some tyme thwoue bettez by their
enemyes thay by their frendes ¶ And it Was axidy of him
how he might be so myghty. considerymg that he Was so yong
of age. And he saidy foz as moche as J haue trauaylledy
tacquere frendys/and yeuyn to myn enemyes. and by this
manez J haue powez vpon hem alle ¶ And saydy it is a
grete losse to a may to lose his frendis andy more thay to
lese his sone or his tresour ¶ And sayd the frendes that be
acqueridy bygood dedes. ben bettez than tho that ben acquerid
by fozce ¶ And vpon a tyme as alexandez Wente to spoz-
te hym priuely. certayn men beyng at a Wyndolb keste Wa-
tez vpon him. Wenyng that he had ben one of their felalles &
Whan they salbe ꝑ it Was alexadez they Were gretly aferd/&
alexadez badde hem be not afezd sayng ꝑ they had Weted none
but him ꝑ they thought to Wete And as aristotle taughe

many kynges sones With Alexander/ he ayedy ones of one of hem/ What shalt thou gyue me When thou shalt be a king The Whiche saide I shal make the my grete gouernour/ & in like Wyse he axidy of another/ Whiche saide I shal yeue to the half my royame. And the me he axidy of alexãder/ Whiche answerdy him thus/ Maistre enquere of me not this day vpon that/ that I haue to do to morwe/ for When I shal see that I neuer salwe/ I shal thinke that I neuer thoughte/ but if I regne as thou sayst I shal/ thẽne I shal doo as thou shalt see & thinke to be couenable/ And the me Aristotle saide to him/ Certaynly I Wote Wel that thou shalt be a grete & a nrighti king. for thy face & thy nature sheweth it so Alexandre sayde to one that long hady ben his lieutenaũt & hady neuer rebukedy him of no vice/ I am no thing pleasid With thy seruice/ Why sire sayde his lieutenaũt/ By cause sayd Alexander that I am a man as another & erre & haue erred many a tyme/ sith thou cam ny my seruice/ and thou salwest neuer no salwte my me/ therfore thou azt not suche/ as I ought to haue to be my lieutenaũt/ for thou art not Wyse/ & if thou hast seen & knowen my salwtes and not correctedy me therof Thou art not trewe to me ¶ And he saidy/ Reason letteth not to acquere science/ but Slouth displayseth it ¶ And somme ayedy of a Wyseman calledy Nychomake/ What Was the cause that men obeyedy so lightly to Alexãdre/ And he saydy by cause that he Was vertuous/ that he hady Wel kept Justice and he hady ben of goody cõuersacion and of right excellent gouernement ¶ And there Were two men Whiche ayedy euery of them to haue to his Wyf the doughter of a riche man/ of Whiche two. one Was riche and the other pouere

And the fader yaf the dughter to the poure may, Wherfore Alexander axid of him Why he did so. And he sayde by cause the ricke is ignorant & like to become a poure may. & the poure is Wyse & able to become a riche may Alexander axid of a Wyse philosophre by What mene the wyames We re Wel directid & holden in goode astate. And he answerde by obeyssaūce of the pple & the iustice of the king And as Alexāder foughte ones in batailk many Women cam in the same batailk ayenst him, thēne he Withdrelle him haskely & sai de to his men if he sholde haue victory of this batailk Where thise Women ley, it Were no Worshipp to vs, & if they had the victorie, thēne it Were to vs a ꝑpetuel shame, Wherfore We shal not fighte ayenst them Whyle the Womē ley there, And saide it is a perillous thinge a man tabide so long in the see that the storme & tēpest come vpon him, that may Wel kepe during the faire Weder, In like Wyse it is of them that Wel in princes & kinges houses And saide it is a foule thing to a man to haue grete Wordes Without effecte. & it is a fay re thig to him that put his Werkis bifore his Wordes, And saide the gretteste & most laudable liberte that is to a man. is to kepe him from couetise And Whan his fader cōmaun ded him that he shold gladly here the gmaundemētis of his maistre, he saide, he Wold not onely here them, but if he Wold fulfille them With glady herte to his poWer And said It is Worse amā to haue defaute of discrecion, thēne of richesses

Tholome Was a right Wyseman & Wele vnderstāden, & in especial in, iiij, sciēcis that is to Witte, Geometrie musike, arismetrik & astrologie, & he made many good bokis among the Which one is callid Almageste the Which is of

Astrologie/ & he was borne in Alexandrie the greteſt cite
that is in the lande of Egipte. & there he made hys considera
cions in the tyme of kynge Adrian. and made hys dicti;
ons vpon the considerations at Rodes/ he was not kynge
alle be it that many personnes calleth hym kynge/ And
he lyued .lxxviij. yeres ¶ And/ sayde he is wyse that
disposith his tonge to speke of gode/ and he that knowith
him not is the moost foole of alle ¶ And sayde/ he that
is enclyned to his wille is nighe to the Ire of gode/ &
the nerer that a man approucheth the deth/ the more he ought
to laboure and trauayle to dowele ¶ And sayde Sapi
ence abydeth no lengez in the hert of a foole. than a fleynge
thinge that may not tarye in no place ¶ And sayde good
wytte and goode discrecion ben felawes ¶ And sayde/
A man of goode sapience can not dye/ne a man of goode
vnderstandyng can neuir be pouer ¶ And sayde Sapien;
ce is arte that wexeth grene in the hert and fructifieth
in the tonge ¶ And sayde Beware that thou dispute not
with him that hath no knowlege/ ne yeue not thy gseyl but
to him that asketh it/ ne telle not thy secret but to him that
can kepe it ¶ And sayde he that wol lyue wele ought not
to kepe in his hert alle his aduersitees And said the mayſ
tre of agrete house hath many meſnagers ¶ And said spe;
ke wysely aswele for thyself as for alle othez And said if
thou mayst not eschewe sõtyme to be wroth atte leſt lette not
thy wrath last long ¶ And said the hertis of good peple ben
the casteſt & forteresces of secretes ¶ And said a mã that is
not to be correctid by othez mẽ may surly correcte them of their
faultes ¶ And said he that askid cõseil of the wyseman

and̄ weth ther aftir Whether it turneth him to goody or to
euil he ought not to be blamedy therof ¶ And̄ sayde+ Jt
is bettir / a kimgy to directe his pepl̄e / than to haue grete ha
bondaunce of knyghtis ¶ And̄ sayde Surete puteth a
Weye sowlbe / and̄ fere empescheth gladnes ¶ And̄ sayde
The Wordis of gody auayleth not to them that haue put al
their hezt to the Worlde ¶ And̄ sayde Jt is to grete folie
amay to thinke to moche on the thinges that passith his
Vnderstandyng ¶ And̄ sayde mey been of+ij+ natures som
Wolle neuer be content holbe it that they finde ynough / &
somother seke and̄ finde nothing ¶ And̄ sayde mey cause
tacquere & gete money + And̄ money is the cause tacque
re mey ¶ And̄ sayde+ He of the Whiche the Science exce/
dith his Witte may be likened to a feble shepherd that hath a
grete heep of sheep in his keping ¶ And̄ saide he that hath
put al his entente to his flessly delites / is more bode than a
keytif ¶ And̄ saide the hygher that a may is exaltid in his
lordship / the more greuous it shalle to him to falle from the
same And̄ saide thought is the key of certaynete ¶ And̄
saide the refuses of a nygardy ben bettir than the lazgesses
of a prodygall Waster ¶ And̄ saide + thou canst do
nothing so acceptable to gody as to do Wele to him that hath
offensedy ayenst the And̄ saide if thou Wol be Wyse be not
in feliship With foolis + but be euer in feliship With them
that ben Wyser than thy self And̄ saide the saule can not
be deceyued into the tyme that the body taketh his ende And̄
saide+ Folye is the gretteste ennemy that ony body may haue
¶ And̄ saydy + Goody Will is the fondement of alle goody
Werkes / & goody Werkis is the messagier in the other Worlde

And̄ saidȳ he that kepith the goodȳ opimon & leueth the euill̄ peueth grete veste to his herte ¶ And̄ saydȳ Sekes-
nesse is the prisonȳ of the bodȳ and̄ saluacion of the saule

A Sawon saydȳ that a kn̄ȳgh in his kyngdome may
be dōmagedȳ and̄ hurte/ and̄ specialȳ by fyue
thīnges/the first is by to grete drieneſſe as to be
in̄. yere Without Payn̄. the ſecond is by expendīng more
than his kyuelode cometh to/the therde is/to vſe to moche Wō
men Wyn and̄ huntyng/the fourthe is to be of euyll̄ mane
res & of Wicked condicions & alſo to be to cruel & vengea
ble/the fyfte is/to haue many ennemyes ¶ And̄ sayd the
mooſt notable maneris & conditions & the mooſt prouffyta
ble is to be liberal and̄ true of his Worde ¶ And̄ ſaide he
that is liberal may not lyue amys/the true ſpekez may not
be ſhamedȳ of his ſpekīng/the meke & lowly may can not
be hatedȳ/the ſobre may can not be ſeke/& he that Wele & dy-
ligentlȳ vnderſtondith to his byſeneſſe may neuer repente
therof & bringeth him to good pfection ¶ And̄ ſaid a kīng
or a prince ought not to truſte them that diſprayſe hym in
him that is couetous/in him that is com from grete pouer-
tie to grete richeſſes/ in him from the Whiche he hath taken
the goodes and̄ lordſhippes/in him that hath ſuffred many
domages and̄ hurtes for the wyall̄ mageſte & ordinaunce
Me in him that hath made ony alliaunce or pmeſſe With his
ennemyes/& he ought to be Wele Ware that he yeue no power
to noon ſuche as thoo aboneſaide ¶ And̄ sayde Jt is an
impoſſible thīng that the man may kepe him from falling in
ſom falwte that is equaltȳ With a kīng in grete magnificen
ce Without deffezte ¶ And̄ ſaid Whan a Wyſe pr̄ce knowleth

that ony of his meny hady offenseth ayenst him. he oughe hastely to enquere the trouth of the dede. and the quantite of the trespas. and if it be doy wilfully or by Jgnorance/ and also If he Was Wount to do so. and if he be like to falle therin ayen. And Upon euery of the same pintis to Pe medye hastely ¶ And sayd. The kynges seruauntis ought to shewe in seruyngh hym their goody vertues their feith the noblesse of their kynrede. to thentente that the kyngh may bettir knowe hem and do to euery of them as he shal haue deserued ¶ And sayd/ If A kyngh louath and cherisseth the Untrewe and Wikkidy men as them that ben goody and true. he ought not to be called kyngh for he is not like to reygne longh ¶ And sayd. If the kyngis conseyllours his physicien and hys confessour deleth Wyth other thinges. than langith to their offices The kyngh shal contynuelly be endommaged. seke of body. and of the soule/ And lyke to come to a foule ende

¶ And sayd. He that sayth not trouth to his leche And he that counceylleth Wyth hys frendy And telleth hym not the trouthe of hys counceylle. he dystroyeth hym self ¶ And Assawy sayd. A kyngh sholdy not cõmytte to another the besynes. that ys necessarye to hym self for to do ¶ And Assawy sayd. The most secrete counseylle of the kyng Js his conscience and his good dedes is hys best tresour/ ¶ And of alle meny. the true West is the best. And the best Rychesses ben they that be truely and duely goten ¶ And he sayth/ a kyng sholdy cõmitte his besynesses to him that he hath proued my sayth/ my Witte & my goody gouernance/ & if he may finde no

ſuche/take hym that hath auez ſe cõuezſant With Wyſe men

¶ And he ſayth a Wyſe kyng of goody Vnderſtondmg amendeth and auaylleth moche his counſeillours ¶ And he ſayeth Whan a kyngh of goody diſcrecion hath to do two right haſty thinges/he ſholde begynne at the nobleſt and at the moſt prouffytable/And If they ben bothe two of one eſtate/begine at that Which may beſt be recouezd in tyme comyngh ¶ And he ſayth yf a kyngh be merciful/his be-ſynes ſhal goo Wel + his Wyſedom ſhal auayle hym in time comyngh./yf he be treſue his people ſhal reioyſe With hym/& yf he be Juſte + his regne ſhal endure ¶ And he ſayth kin-ges ſholde gete good renõmee and other mene dignitees by good meſure/for outrageouſnes is not enduryng ¶ And he ſayth yt belongeth to a conquerous kyngh to ſette and kepe goody Juſtice in his Royames & other lordſhippes go-ten/And hou be it that it is a greuos thingh to conquere them/yet is it a more greuours & more chargeable thing to kepe them Wel ¶ And he ſayth he that is moſt complete of Wyt/is he that knoweth him ſelf + And that dezred him not from thobeyſſaunce of god for What maner occaſion that cometh to him/& that contynuelly thanketh him for the goodes that he hath ſent hym ¶ And aſſaron ſayth that an euil lawe and the loue of a ſhrewe laſteth no lengez than the ſhadowe of acloud ¶ And aſſaron ſayth that a Wy-ſeman enforceth hym to fle and Wythdraweth from harme And the foole doth grete payne to fynde hyt ¶ And aſ-ſaron ſayth Whan a Wyſeman that is counceylour or offycez to a kynge ſeeth that the kynge Wille do or ſaye ony thing domageable and hazmefull to him or to his Royaume or to

his pple and subgettis he sholde addresse and remembre him of goode examples of cronycles and histories of hys noble and Wyse predecessour concernyng vnto that purpos in so moche, that the kyng conceyue and haue knowleche that he sayth it for his Wele and Worshipe &c

LEgmon Was born in Ethyope and lerned his science in the londe of Asteyn in the tyme of king dauyd the prophete, And Was bought by a Jelwe for an esclaue or bondman for .xxx. mazck. And his maistre pleyed gladly atte dise and ther ran by fore his maistres gate a Ryuer ¶ And on a tyme as his maistre & an other man playde atte dyse, they leyde & sette an ofliche to plege, that Who of them lost a game shold do the Wille of the Winnar or he sholde drynke alle the Watez that ran and passed afore his yate. So it happend that his maistre lost And that other comaunded him, that he sholde doo hoolly his comaundement. And the loser answerd that he Was redy to be at his Jugement. Theme he sayde to him, thou shalt gyue me alle the good that thou hast of ony Walelwe, or thou shalt drynke alle the Watre of this Ryuier, And he that hadde lost demanded only respyte of one daye for tauise him, & that other graunted it to him, And thus he abode in his hous right pensyf and ful of thoughte how he might escape fro this perille. And as he Was in this thought Legmon his bondmā and sezuaūt cam home & brouht vpon his necke a burthen of Wood & salelwed his maistre. The Which gaf him no answer, for the thought he Was in. Howe be it he Was acustomed for tarayse hym for the

good wordes that he fonde in him + e theme legmon sayde to hym maistre who hath angrid or greuid the / And he answerde nothing agayn And legmon said / maistre telle me the cause of this sorow and woo / For I shal lyghtly remedye it if I may + and theme his maistre rehercede to hym all the fayte as is afore rehercede / And theme legmon said to him that he sholde in no wyse abasshe him / For he wolde gyue hym goode counceyll Thou shalt demande him sayde he + if thou shalt drinke that the riuyer cõteyneth now this present tyme or ellis all that + that shall renne and come continuelly / and I wote wel he shal saye that thou shalt drinke all that it conteyneth now / and whan he hath so said thou shalt saye to him / that he stoppe and make the riuyer to stande without remyng ony more / and that thou art redy to drinke hit that it holdeth now / and thus thou shalt wynne thy cause ¶ Whan the maister herde the counseyll of his bondman he was moche reconforted + And in like wyse on the morn he saide to him that had wonne the wedde / e in this wyse he escaped from the paryll / and so thẽne for thon he afranchised legmon and made him free that afore was bonde e thrall / And he dide and gaf him moche good and was reputed for right a wyseman ¶ And one of his felaws of tyme past mette him on a tyme / And demanded of him azt thou not he that were wont to kepe sheep with me / And he answerde yes / how sayde that other who hath sette the in this estate / I shal telle the saide legmon sayng of trouthe / to be trewe / and not tentende vpon vnprouffitable thinges ¶ And it was sayde that a boys apperyd to him / whiche sayd to him / wolt thou be a grete lorde vpon

therthe andy he answerdy yf gody Will, I Wil obeye hiny but
yf he Wil gyne me the choyse & my playsir, I Will pras
One askedy hym Wherfore he Wolde not be a kynge, he ans;
werdy, yf I iuge rightfully, I may not escheue the hate of
many men, And yf I dissimile, I shal Withdrawe me fro
the Way of paradyse, I hady leuer haue in this Worldy suffi;
saunce With pouerte & Wynne the blysse of that other Worldy
than for to lose to be hyghe reysed in this Worldy ¶ And da;
uidy Was in a place Where moche pple spack among Whom
legmon Was stylle, andy he demãdedy him Wherfore spekest
not thou, as other doo. he answerd by cause ther is no Wordy
goody but of gody nez no good silence but to thinke on god
¶ Andy this Jelbe that Was maystre of legmon gaf hym
moche goody, the Whiche he distributedy in almesse, & lente
it to poure nedy pople Without vsure, Andy therfore gody
multepliedy al his goodes gretly. ¶ Andy it is saydy he lef
te alle his richesses andy made hym self a recluse in a tẽple
solitairely vnto his deth, andy there prechid many fayre ẽt
gis & Wysedoms to his sone ¶ Andy saydy, Sone take ab;
stinence & restrayne thy Will, For yf thou preyse the Worlde
andy the diuerse aduentures that dayly comen in doyng of;
fensis in thinge offendedy of god, thou desirest but deth ther
fore enforce the teschelbe the cuyll and to folowe the good, for
the goody mortifieth andy destroyeth the cuyll ¶ Andy say;
de sone speke euer of gody andy god shal euer put goody Wor
des in thy month ¶ Sone sette alWay thyn olben Werkys
to fore thyn eyen, Andy other mẽnys behynde the a parte
Sone Whan thou seest ony symaz, repreue hym not of hys
falbes, but thynke on thyn olbne Whiche of thou shalt yeue

acompt ¶ Sone employe not thy corage in the loue of this
Worldy. Whiche is a thing that passeth and decayeth alle
them that affie in hit. And holdy the content with litil. &
coueyte not the goodes of other ¶ Sone sette attemperaūce
in thy lyuyng. and be replenisshid with Sapience and
conuerse wyth Wysemen and so mayst thou gete Wysdom
¶ Sone be simple. Well doyng. thinkyng moche. and
of selde Wordes. but if they be trewe. and be no grete lawgh
ter. And be not dispreyser ne mocquer of other. be stylle
and not ful of langage. for I haue ofter repented me of
moche speking than of beyng stylle ¶ Sone Beware that
the cock be not ezlyer awaked in the morenyng than thou
And drede gody and kepe the from vayn glorie ¶ Sone
Beware that thou be defraudedy for to byleue. that thou hast
in the thing. Whiche thou hast not. though that men bere
the it on honde by flaterie ¶ Sone Who loueth gody best
dredeth him most ¶ Sone lerne goodnes & after teche it
forth to other. For doctours and techers wyth their techin
ges ben lykened vnto sprynging Welles renning of Whi
che the pple ben continuelly sezuidy. & yet they abide alway
full ¶ And knowe thou sone that if a foole speke he shal
be mocquedy for his vncurtais speche. If he be stille & speke
not. he shal thinke euil. if he do ony thing. it is euil & loseth
his tyme. if he sette him to studye. he shal lese his dispence
& shal not prouffyte. if of auenture he be riche he shalbe proude
& presumptuous. if he be poure. he shal falle in despayr. If he
haue ony goody garmente. he Wil be proudy therof. If he de-
maūde ony thing. he shal aye it vncurtaisly. & if ony man
axe of him to borowe. he shal denye it. If he gyue oughte

he ſhal reproche hym + yf a man gyue to hym he ſhal comme
him no thanke. Whan he is merry or Joyous / it is out of me;
ſure. And Whan he is angry he is in like Wyſe / yf men telle
him ony thing in ſecrete / he ſhal diſcouer it. yf he haue puiſ;
ſance or myght / he ſhal ſecretly ſeche occaſion to do auiſe &
ſhal trete his ſubgectis by Wyolence + yf men felaWſhipe
With hym. he ſhal make hym angrye / yf men folowe hym
he fleeth the peple / Who ſo Wil correcte hym. he Wil not do for
him but ſhal hate his corrector / And his felaWs ſhal ha;
te hym / yf he ſpeke he Wil be hedy. And yf othre men ſpe;
ke he Wil not here them / yf men praye hym to pardone ano;
thre / he ſhal not do it / he loueth bettre deceyt than trouthe / a
man may not put him from his oppinion / For euer he Wil
haue his by hym ſelf / & Who ſo doth euyl / he reputeth it for
Wel don / yf he ſtudye or ſpeke With Wyſe men / he Wil not me
ke hym ſelf nere take hede to hem / And yf he be With a mo;
re fole that he is hym ſelf / he ſhal deffame and mocque hym
he ſhal comande them to do Well. And he Wil do the Werſt
he can / And he ſhal comande them to ſaye trouthe & he ſhal
lye / his dedes ſhal be moche diſcordaunt to his Wordes / for yf
his tōge ſaith one. his herte thinketh another yf ỹ he riche / he
ſaith thou art an vſurer / yf thou be poure he ſhal ſette noght
by the yf thou do Wel / he ſaith thou doſt yt by ypocriſie / yf thou
do euil / he Wil deffame the / yf thou gyue to him he Wil calle the
Waſter. yf thou gyne to him noght he ſhal holde the for a kai;
tyf & nigard yf thou be debonayr / he ſhal ſaye thou art a beſte
& Who ſo draWeth him fro his cōpanye / he ſaith he doth it for
pride But the Wyſeman is alle of othre cōtrary ḡdicions for
he hath ḡtinēce / iuſtice beſines forſeuenes & mekenes he ay

Wel speke/and ye style in place & tyme/he knowith & doth
Wel. he hath his seruantis in his puyssaūce & power/he is sl
krafft to demaūders/he is Wyse in spekyng and Wel vnder
stāding the Wordes of other/ If he lerne he shal meue goody
questions / If men do him goody he shal thanke hem / Who
telleth him his gseyft/he shal kepe it secrete/& he shal truste
Wel in other/if he yeue/he gyueth gladly Without reproche
he Wil do to none other man/but as he Wolde he doy to/ If he
be riche he shal not be proudy therof/ If he be poure or riche he
shal not forgete gody/he shal alWay prouffyte in science. he
gyueth credence to him that techeth him/ he shal not grut/
che to a gretter than he is/ner dispreyse a lasse/he shal axe no
thing but if he haue right therto/he is agreable in his ans/
Wers/& saith no thing but if he knowe it Wel/he hydeth not
his scieūce/the more he accompanyeth the men/the more he lo/
ueth them/he cōstreineth his Wille to trouth/Whether it Wille
or not/he correcteth him self geuing example to other / he is
lightely tornedy to do Wele/if he bere Witnes/it shalbe Verita
ble/if he be a Juge he shal iuge & do alle thing truely/if men
do hym harme/he shal do goody therfore/he oueyteth not the
goodes of other men. he reputeth him self as a stranger in
this Worlde/& thinketh not/but on his departing. he doth
Wele and comandeth other to do the same/he defendeth euil
and kepeth him self fro doyng it. And that lyeth in his
herte/the tonge pronouceth. and his dedes ben accordyng to
his Wordes ¶ Sone vnderstande Wysdom and exercise the
same Without thinking on other thinges for Whan thou hast
goten it/thou shalt be euer in Joye/And knowe that it is
not goten but by debonairte & by goody keping of thy tunge

For the tunge is the dore of the almezye of ſapience/ Wher/
in euery man may wel entre/yf it be not ſhett/ And/ therfo/
re men ſholde kepe wel the keye / that is to ſaye the tunge
more beſily than his golde/ or ſiluer ¶ Sone loſe not thyn
owen thinges / for kepynge of ſtrange thynges / For thy
propre thinges ben thy goodes / Whyche thy ſaule ſhal bere
Wyth hym/ And the richeſſes that ſhal abyde after thy deth
ſhal come to other men / Sone honoure Wyſedom / And/
denye it not to them that deſire it/ & ſhewe it not to hem that
deſpyſe it ¶ Sone Who that hath mercy on other/ſhal haue
mezcy on hym ſelf ¶ Sone be thou content With that thou
haſt Withoute coueytyng of the goodes of other / or of that
Whiche thou knoweſt/thou mayſt not haue ¶ Sone receyue
pacyently the Wordes of correction / & of prechyng though
they be hardy & greuous ¶ And ſaid he is right vnhappy that
leereth & vnderſtōdeth not/ & yet he is more vnhappy that le/
reth & vnderſtādeth & nothing prouffyteth to him/ſone ac/
cōpanye the With them that god loueth ¶ Sone yelde thyn/
kingis to our lord god of the goodes that he hath made the
to reſſeyue in humilite/ & departe them to thoos that be nedy
Sone yf thou haue don ony good ꝑ the ſemeth good/ gyue no
laude ne preiſing to thy ſelf therof/ for thou Woteſt not if god
be pleaſid With al or not/ In euery Werke is comonly ſom
thing euer contrarye/ & thaduerſarye of the Werke is proude
thought/ ſone coueyte not the delites of this Worlde but only
them ꝑ may make the nyghe to god/ Sone truſte thou ſe/
ryly in god & loue them ꝑ obeye him & haue thē in hate ꝑ diſo
beye him/ ſone ther is nothig more acceptable to god thā goo
de vnderſtandig & that is in ten condicions that is to Weten

in not preysing him self/in Wel doing/in keyng content of
thinges necessarie to the lyff/to gyue of his goodes for god
his sake/to Witt Worship to him self/to kepe him self from
doing shamefull thingis in geting science & connyng att the
dayes of his lyff/to kepe him self from anger. In gining
his loue to att them that desire it/And to repute him self
Werst/and the other better. for the men ben of two maners
Somme ben goody. and som ben badde/Wherfore a man
shold humble and meke him to bothe/to the goode in prays
ing god to make him semblable & like to hem/to the euyll
for as moche as it is not knowen. Whether his goodnes be
Within him hyd. And he Wil not shewe it by Vayn glorie
And in doyng thise thinges is a man reputed for sage &
Wyse ¶ Sone Worshipe god and praye him that he Wil kee
pe the from hauing any euyl Wyf/and he Wil teche & enforme
her. for ther is none other remedie ¶ Sone shewe to other
suche as thou hast lerned/ne felauship the not With shrew
Wys. that thou be not one of them. & haue thou none affiall
ce in the hous Where the pple lyue this day & deye to morwe
¶ Sone enhabyte thy self With the Wysemen continuels
ly/for god enlumindy their hertes by Wordes of sapience in
suche Wyse as the goodes vnder erthe ben moysted by rayne
and With delwes ¶ And somme men saye that legmon is
buried in a toun called karaualle bitwene the mesquitte &
the marche. And ther ben buried. lxx. prophetes that deyde
after legmon the Whiche the children of ysrael kept so long
in hostage that they deyde for hunger ¶ And Whan Leg-
mon Was nygh his deth he Wepte sore. & his sone ayid him
Why he Wepte for fere of deth or for sorow that he had to leue the

Worldy ¶ He answerdy I wepe for none of tho two thinges but I wepe bicause I haue alway for to goo. from whiche I salbe neuer may come agayn/and I here but litill bytaill with me. & am chargedy with many grete charges. ¶ Andy I wote neuer whether I shal be alleged & dischargedy at none whan I shal come to thende of my waye ¶ Andy he sayde to his sone/Sone thou oughtest to drede god/& not onely to be worshippidy of men ¶ Sone whan thou comest in apla ce where shal be spoken of god/abyde there/for if thou be a fool/thou mayst be amendedy. & become wyse/yf thou be wyse thou shalt encrece thy wysdom/& yf god sende them ony good thou shalt haue thy parte/but & yf thou haunte places where god is not spoken of/all the cõtrarye shal happen to the/sone be afezd of the vengeance of our lord as moche as thou mayst/& drede him & cõsidre his right grete puissance andy might ¶ Andy saide in like wyse as in geuing largely a man maketh of his enemy his frende / right so by pryde a man maketh of his frende his enemy ¶ Andy saide the wor de shewith the wysedom of the man & therfore ought a man to be wel auised what he saith ¶ Andy saidy atrewe man resteth in his trouthe/& the reward of a lyar is /that he be not bileuidy of that he rehersith ¶ Andy said reherce ne tell nothing to hym that wil not bileue the / ne demaunde not that thingy that thou wost wel shal not by graunted to the ne promyse no thingy but thou mayst andy wilt holde andy kepe ¶ Andy saide thou oughtest a boue all thing fle the companye of a lyar/& if thou maye not eschewe his compa nye/atte leste beware that thou bileue nothing that he saith And said sone sette the not in the hiest place for it is better

that thou be taken vp fro the lowest place for to sitte in the hyest/than to be taken from the hyest and be sette al benes
the ¶ And sayd Sone yet ones I comande the that thou drede god aboue alle thinges. for that is thing rightful &
pwuffytable to the. And do so that alle thy thoughtes be
alway in him and thy wordes semblably. for the spekyng
and thinking in god surmoũteth alle other wordes and
thoughtes as he him self surmoũteth alle other creatures
And therfore men ought tobeye him. notwithstondyng
ony other thing that they ben constreyned to ¶ Sone ma
ke thy orisons & prayers duely to him. for prayer is as a
ship that is in the see. for if she be good she shalbe sauf and
alle that ben therin. And if she be euyll. she shal perisshe &
alle they that be therin ¶ And sayd A man may lightly
fynde his liuyng and his necessitees in this world/ Why
che is of litil during as to bs creatures. but a man sholde
purueye him of thinges necessaries. for to lyve with hym
Whan he shal departe hens ¶ And sayd Holb may a man
make another to chaũge his will. that can not refreine his
owne will ¶ And sayd Good will is one of the goodes
Whe wof god is sezuid. And gladly to here thinges lowa
ble. is to him agreable. And a curtoyse answer ought mo
che to be preysed ¶ If the behoueth to sende ony message or
legacion. sende a wyseman. and if thou maist none finde
goo thy self ¶ And sayd byleue not him that lyeth to
the of another man. for he shal lye in like wyse to another
man of the ¶ And sayd it is more light to chaũge mone
taignes fro one place to another/than for to make him vn
derstande that hath none entendement ¶ And sayd do not

that of whiche thou sholdest haue shame to see another do it
¶ Two pacientis ley my this worlde/of whiche one is he
that seeth & endureth pacientky that he hateth· & that other
is to refrayne his wille ¶ Ther ley thre estates of mey that
ley knowey but my thre maners· that is to witte the pacient
is not knowey but my his aduersite & my his Ire ¶ The tri-
lyant may ys not knolley but my warre And the frende
is not knowey but my necessite ¶ Of alle other maners &
condicions the worst is a may to be suspecionous of his frē
de· and to discouer thinges secrete/to haue truste and af-
fiaūce my euery may· to speke oūmoche of thinges vnprofit
table· & to be my daūger of auyll peple for couetise of goodes
temporell ¶ And sayde the thought is the myrrour of the may
wherey he may beholde his beaute & his filthe ¶ And he saide
bewarre & kepe the for to be suspecous/for suspecion taketh a
way the loue fro the peple ¶ Witte without doctrine is a tre
without fruyte ¶ And said for to be ioyous & to salewe euery
may gladly/to be liberal my gyuyng & receyuyng & to forgiue
gladly his euil wil makey a may to belouid of eche body

A Lese the philosophre saith· Whan mey weye olde
Their vertues ley dyspysed And the riche mey
ley more ferful thay powre mey ¶ And he sayd
the noble deth is better thay a vyle domynacion ¶ And sai
de the moste and gretteste ebre or happe of a may is to haue
a goody felawe· nowe themme accompanye the with goody pe
ple and thou shalt be one of them ¶ One of the gretteste by
lonyes & myquitees of the worldy is for to do bilonie vnto
ay impotent psone ¶ And sayd If thou hast doy ony tres pas
or sinne repente the anoy without abidyng vnto the morey

And he said thou oughtest to ayue hym thank/that doth the good of what condicion that he be of/so that he do it liberally & in good entente And sayde he may not knowe ne appaz/ ayue many thingis/that can not appezayue ne knowe hym self/And said yf thou wilt haue enduring loue with ano ther put thy self in payne tefozme him my goode maneris and said yf a king be iuste & rightful he shal seygnozye & be lord ou the oragis of his peple if he be othezwyse though he be na med foz king yet wil they haue their oragis vnto another

Sedarge saith that the werkes of this worlde ben ad ressed by two thingis one is by science of whiche the soule is adressyd & that othez is bysenes of whiche the sou/ le & the body ben adressid ¶ And yf ony men leue foz to do moche hazme & auyll whan they doubte & fere our lozd/And said nobilesse of lignage is moche conuenable to receyue scien ce ¶ Thentencion of the man shold be foz to refrayne his co/ rage from fylth & foule thinges/foz the good lyf maketh the good renomee & causeth a good ende/he is right excellent whiche is honourable in all his disportes/& of whom the wytte surmonteth the ize ¶ He sayde late it suffise to the to be so wyse/that thou canst do well & kepe the fro doyng euil ¶ Ther is nothing so ayel vnto a man/as to be euil endoc trined/and in especyal/whan he is yssued of noble and good lignage ¶ And seyd foz to come science/it is a moche honourable and prouffitable thing/ Foz by hit goodes of this worldy and of that othez ben goten/A wyse man wil nothing haue of his pryncs but that whiche he hath goten by sayngh trouthe and by his goody werkes ¶ And sayd he is a goody lozd that taketh vpon him payne to kepe

his sugettis in suche wyse/as he kepeth his owen body+and that he be not so rigowus and oppressingh+ that them behoueth to leue his lordship And that also he be not to them so debonayr+that they dispyse his maũdementis ¶ And he sayde the most curteys gyuer is he+that gyueth without aynge ¶ And sayde In what somauer place thou be with thyn ennemy+be it in disporte or otherwyse+make al way goode wacche on thy self though so be thou be strenger than he and mightier yet laboure al way to make peas ¶ And sayde in like wyse as it is grete payne to the body of a may to susteyne thingh that is impossible to him+right so is it a greuous thingh to a wyseman for to teche a foole ¶ And sayde+A suspecious may may neuer haue goode lyf ¶ And sayde he is right Ignoraũt and vnkynde that can not gyue thankyngh for the goodnes that ys don to him+but yet he is more vnkynde that denyeth it to other ¶ And sayde+He that demaũdeth but reason is able to vaynquysshe & ouercome his ennemye

¶ Thesille sayde+Thou oughtest to loue lettir the rude wordes that been prouffytable and true+than the swete wordis that been of deceyte & flateringe Some men put venym in swete drinkis and the medicines that soneste heleth people+arey bitter/and of euyll sauour ¶ And sayde It is a foule thing to be so curious for the feding of the body+that it hurteth both it & the saule+And sayde/as a shipman taketh not the see without he seth that he hath a couenable wynde+no more shuld a man dispose him to ony maner werkis without that it wer guenable for the saule ¶ And said thou oughtest to do that+that is most

prouffytable for the body + and rather that / that is moost
couenable for thy saule + & not to do the cõtrarye ¶ And
saide he that can Wele conseille other / ought to conseille Wele
hym self and haue remembraunce to the saluacion of his
saule / for it is a grete vice / to amay to Worshyp & helpe ano
ther and dis Worship and hurt hym self ¶ And saide as
it hyndreth euill amay / that hath a foule & vnclene body to
be clothed With cloth of golde or With cloth of sylke + right
so it is a foule thing to haue grete bealbe of body and of
Vysage and be full of euyll Werkys And said We ought
by reason to kepe cleenly our bodyes + We ar mor specyally
bounde to kepe honestly and Wele that + that yeueth Vs knoW
lege of our lordy gody + that is the Wysedom of the saule and
not to hurte or ouercom it With meetes or drynkes + And
it Was axidy of him howe a man myght kepe him from Ire
And he answerdy / ny remembryng that it is impossible he
shulde alWeye be obeyedy / but that he must somtyme obeye
And that he shall not alWaye cõmaunde but he shalbe com
maundedy + And also that gody seeth all thing + & if he hath
this in consideracion + he shulde not longe be Wroth / and he
salbe agreete fatte man to Whom he saydy thou paynes
the sore to breke the Wallis of thy pryson ¶ And saydy
Whan thou shalt correcte another shelbe hit not + like him that
Wold Venge him of his ennemy but do as the phisician that
courtoisely speketh to his pacient + And Whan thou shalt
correcte thiself shelbe the as the hurt man doth to his leche

¶ Aint Gregorie seide Recomaunde to gody the be-
gynnyng & the ende of al thy Werkis And said stu
dye / and trauaylle to knoWe alle thynges + and

veteyne and holde wyth the thoes that ben most prouffytable ¶ And sayd + pouerte is euill + but euyll richesse moch worse ¶ And sayd + be thou pacient and haue reason in thy wrath + and light thy self wyth Sapience in stede of cãdell + and presume not to be better than thou art + but thinke thou art dedely ¶ Repute the for a straunger and thou shalt worshippe the straũgers ¶ And sayde when they ship shalle lade with grete tranquillite than thou oughtest fere to be drowned ¶ And saide men ought to receyue meekely all that god sendeth hem ¶ And sayde the hatered of goode men is better than the loue of euyl peple ¶ And sayde frequente and haunte the companyes of wysemen and not of the riche ¶ And sayde dispraise not a litel of goode thinges + for they may greetely encresse and amende ¶ And saide Endure pacientlly without takyng vengeaunce

¶ Galyen was one of the + viij + leches wyght excellẽt in medycine + Whiche were all + viij + superlatyff aboue all other lechis + of the whiche the first was Esculappus / The seconde Gorius + The therde Myrius / The fourthe Promenides + The + v + platon + The + vj + Esculapius the seconde The + vij + Ypocras The + viij + Galien whiche had none like to him / He was borne after the Incarnacion of oure lorde + ij + C + yeres And he compsed and made wele a iiij + C + volumes of bookis among whiche the wben + viij + that ben studyed in suche thinges as men desire to lerne of the art of medicine + his fader was right diligent to put him to the scole & spendid moche good vpon him / & sent him in to the countre of Asie in the cite of Pargame + Athenes Rome & Alexandrie / for to finde the best maistres / And there

he lezned̄ physik geometrie/gramayre/and̄ othez sciences
And̄ he lezned̄ physik of a woman called̄ cleopatre Why-
che taught hym many goode hezbis /And̄ prouffytable to
all manere of sekenesses + And̄ he dwelled long in Egip
te :foz to knowe all thyse hezbis /And̄ long after he dey-
ed̄ nygh the Cyte of Escam /fast by the grene see + in the
marches of Egypte + And̄ in hys youthe he desired̄ greet-
ly to knolle the science demonstratiue + And̄ he was so en-
clyned̄ to lerne hyt + that whan he departed̄ from the scole
with othez childeren his mynde was euer vpon that + that
hys mayster hadde taught hym + wherof his felowes mok-
ked hym /And̄ axed̄ hym why he wolde not play /and̄
spozte hym with hem + To whom he sayd̄ + I take as grete
pleasaunce to recorde my lesson + as ye do in your pleyes + whez
of hys sayd̄ felawes hadde grete meruaylle ¶ And̄ say-
de that hys fader was happy to haue suche a childe + and̄ to
put hym to the scole + that so wele loued̄ wysdom /his fadez
was a grete labourer + his gramit fader was a souerayn
mayster carpentez + and hys gramitsirs fader was an har-
pez and meter of landes whiche is the science of geometrie
Galyen was at Rome in the reigne of king Octauien
whiche reygned̄ after Adrien & their he made a booke of a-
nascomie & many other traityes + Som sey that grete part
of his bookis were brent & among hem som of aristotilles
bookis written with his hand̄ & of danageras & of Andzo
mache + and a booke that he hadde made of tryacles foz ve-
nyms + & taught the kynḡ of grece to breke the hilles + and̄
felle the valleys and̄ to make pleyne weyes in ther countres
and̄ edified̄ Cites & closed̄ hem with bigge walls + and

also to make ryuers renne through the townes, And in other places, where nede was, And to do alle other thinges, that were to the commone proffyt, And in thoos dayes they hadde more delectacion and plesaūce to the goode rule and gouernaunce of their lordship than to the ease & pleasaunce of their owne bodyes, And their hertis were moche sette to haue goode vniuersitees and scoles of grete clerkes, And specially in physyke, And also they ordeigned in euery Cuntre and region certayn folkis to gader herbes and to brenge them to the maistres of physyke for to preue them by experience, And the same herbes thus approued were sent to the kinges closid and sealled with their sealles, to thentent that they shulde not be chaunged & than the kynges ordeigned hem for seke folkis ¶ And the sayd Galyen sayd Wysdom can not profyt to a foole Ne Wytte to hym that vseth it not ¶ And sayd Heuynesse cometh of the thinges passed, and thought of thinges to cōme, And Galyen was foure score yere & vij, Whan he sayd that many grete lordes be Ignoraunte Whan they be more enclyned to haue fayre horsses and riche gownes, and other Jewles, than to wynne goode fame by goody condicions ¶ And saide The phisicians were wont to haue lordship & to gouerne seke folkis & to cause them to do suche thinges as weer most expediēt & profyttable for their helth, and no seke man durst disobeye his phisicien, but shuld be gpelled to obeye him Wherfore they were the soner recouered and hole, And nowe the leches ben subgettis to the seke folkys, And be compelled to handylle hem easely, and softly, And to yeue hem

Were drinckis thogh it auayleth hem but litill/ and therfore is ther the more sekenesses/ and lenger vnhelth
Nota — And sayde/ somtyme thoo that were moost sobre in their metis and best dranke wyne were best byloued and most prayside/ and nowe the most glottons/ and thoo that oftenest ben dronkon ar the most set by/ and the rather sette atte grete lordes bourdes/ whiche yeueth euyll exemplle to other
And sayd thou mayst wele Instructe alle men/ sauf onely thoos that be without shame ¶ And sayd/ a man that knoweth wele him self/ hath power ynowe to correcte him self
¶ And sayde A man may loue him self so moche/ that he is deceyued therby for we se many that wene and seme to be goode/ and ar contrarye ¶ And sayd/ he is iuste that may bothe do right or wronge and yet kepe Justice/ And he is wyse and discrete that knoweth that/ that sufficith to be knowen/ and that doth vertuously to euery creature
And sayde like as a seke man desireth/ not to departe from his phisicien/ tille he hath recouerid his helth whiche he wolde not do by him self/ Jn like wyse a man ought to desire the companye of a confessour for the helth of his saule/ And he salle a man that was gretly made of and cherisshed with kinges for the strenght of his body of whom he sayde/ pauenture Jt shalle cause him to repente hit at last

IT was asked of one called protege/ wherfore it was that one of his neyghbours made dye his here in blak/ he answerd/ by cause noo man shulde aske to lerne sapience of him/ and plures sayde/ the more goode that a foole hath the more he is folle/ And it was axid of one aristan/ whan it was goode to lye with a woman/ he

ansuerdy/at altymes Whan aman Wyll hurt anpayre andy
feble his body/ Andy it Was askedy of dymicrates Whezby
he knelbe andy pzeeyuedy best his Witte/ He ansuezdy Jn
that/that J thinke/J Undezstande andy knolbe but lityll
¶ Andy saide the Wyseman that replieth is bettir than the
foole that accordeth to euery purpose/ Andy ther Was a Wyse
man calledy azee/that Was a prisonnez to Whom his mayst
ez ayedy/of What kynrede he Was/He ansuezd enquere not
of my lynage/but aye of my prudence andy cmynge/and
Was ayedy of anothez calledy Sygonce/also prisonnez of
one that Wolde haue bought him/Wherto he Was good/And
he ansuezdy to be deliueredy/andy another may ayid of him
If it Were goode that he shulde bye hym/ To Whom he ans/
uezdy J am no thing Worth but ye oz som othez bye me/ a
anothez sayde he dispraisith him self/that dispraiseth alle
other/andy yeueth him self ballde/ Andy thez Was one that
praiedy godz to kepe him from the daungez of his frendis
Andy it Was askedy him/Why he prayedy not rathez/that
god shulde kepe him from his ennemyes than fro hys frēdes
Andy he ansuezdy/ foz asmoche/as J may Wele kepe me
from myn ennemyes in Whom J haue no truste/but J may
not kepe me from my frende Whom that J truste/ Jt Was
ayedy of a Wyseman Whiche be the moost noble Wozldly thin
ges/ To Whom he ansuezdy/to loue sapience/andy to hate
foolyy/nat to be aschamed to lezne/ Andy it Was ayedy of
Azchasam/Whiche be the sciences that childzen shulde lezne
He ansuezd thoos that cause them to hate ignozāce in thez
aage/ Andy it Was ayedy of anothez/ Why he Woldy haue
noo siluez/andy he ansuezd for asmoche as it cōme to men

by fortune + ℞ is kept by nygardship ℞ couetise ℞ is often so
lisshely spent ℞ to ayl vse ¶ Andy another saide the loue of
a foole shalbe more noysant to the thay his hatredy + Andy-
ther was a man that sayd to another + I shal put my peyn
and dyligence to distroye the + He answerd and sayd
I shal enforce me to dystroye thy malyce + and appease thyn
Ire ¶ Andy ther cam byfore a kyng + iij + wysemen + The
one was a greke + The other a Jelwe + Andy the thrde a sara
syn + of whom the sayd kyng desird + that ych of them wold
shew som goody and notable sentence + Thay the Greke
sayd I may wele correcte and amende my thoughtis / but
not my wordes + Thay the Jelwe sayd + I haue meruayll of
them + that saye thinges preiudicial + where silence were
more prouffitable + Andy the sarasyn sayd + I am mayster
ouer my wordes + or it be pronuncd / but whan it is spo-
ken I am seruaũt therto + Andy it was axed one of them
who might be called a kyng / Andy he answerd + He that
is not subgett to his owne will ¶ Andy Assawy sayd to
an auyll payer that desired to howlde money of him + that he
wold lene him none + for I knowe wel that he wolde not dis
please him somoch ny refusing the lone + as ny axyng him his
payement ayen ¶ Andy sayd + The wysemen spoke with
goody deliberacion + ℞ the fooles spoke without aduisement
Andy Theofrates saide he is of good cõdicion that reporteth
℞ sayeth good of other folkis / ℞ kepeth secret their defaultes
And it was axed of discomie what thingis were most ne-
cessarie for a man to kepe him out of other folkis daunger
Andy he answerd If he be riche to lyue moderately + and if
he be pouer to labour dylygently ¶ Andy Aycomake said

¶ And it ⟨...⟩ Andy Nycomake sayd

ther is not so goode aductour/as discrecion/ne so goode apre
cher as the tyme /& he that correctith hym by othir is right
diligent & Wele occupyed/Andy it is bettir to take exemple
by other than other to take yt by hym ¶ Andy Thyme-
tus sayd /medle noz vndertake not wyth the gouernaunce
of a foole + foz he can not peyse noz conceyue / What goody
thou woost to hym / no more than a hozse oz other beestis ta-
ke hede Where they chazge hym wyth goldy oz grauell/and
yt Was ayedy of Athelyn / Why meyn ley pumisshedy foz
their mysdedes + andy not foz their thoughtes + He sayd
their thoughtes arey reseruedy onely to gody ¶ Andy A-
menyus sayd / ther be + iij + thyngis that a pryncz ought
to eschelle + The fyrst is to moche drynkingh + The secon
de is to moche delectacion in musyk + Andy the thzde do-
tyngh of Womeny / foz thyse + iij + thyngis put alley aff his
other goody thoughtes ¶ Andy sayd thought foz thingis
lost andy auyll doy + that can nat be amendedy forzyetingh
therof is the medycine ¶ Andy sayde trouth is goody to
be sayde + & specially Whan it prouffiteth euery body/ Andy
sayde + If thou can not atteyn to the Wysedom of auncient
meny at the lest studye andy see ther bookis & somme profyt
thou maeyst haue therby Andy quidarius said I haue mer
uaile of thoes that blame so moche the foule thingis Wpon o-
ther andy thynk hem fayr Wpon hem self / Dimycrates saide
pacience is a castell impenable & Worship is the fruyte of
trouth & repentaunce is the fruyte of haast/Andy it Was ax-
id of dithomages/Why the riche meyn be more prolde than Wy
semeny/ andy he saidy foz the Wysemeny knolleyn & dreede our
lordy andy vnderstande What offence pride is vnto hym + but

the riche man taketh none hede therto. And som ayed of him Whiche Was bettir to haue sapience or richesse. And he sayde, ther is no goode richesse, but it be aswele prosfytable in the other Worldy as in this. but sapiēce is goode for either Worlde. It Was tolde Aristotles that a man had said good of him. And he sayde I shal recompense it, They ayed him In What maner. And he sayde I Will seie of him in like Wyse ¶ And Octyphon sayde A mannes Witte can not attayne to do thinges aboue his Understanding. but Undre he may execute like as ye may put no more Wyn in a pype that it cōteyneth but lesse ye may ¶ And Dricas sayde a man of goode Understanding may Wele eschewe grete quātite of the infortunes of this Worlde, like as the goode shipman knowyeth by experience the Weder likly to be in the see ¶ Samaron sayde I haue lost all that I had, & therfore I fere no thing And sayde In all thy entreprises, haue more trust in thy science than in thy strength Gregorius saide. The peyntours may Wele make pictures semblable to thinges But the propre thing none can make, but onely god & nature ¶ And the kyng Armesys calling to him his brethren sayde to them, If ye Wol repente & take me, but only as your brother I Wil shewe you that I am your king, but & ye take me for your king I shal shewe you, that ye ar my brethren And Tales mylosius saide, I haue grete merueyle of them that for Worldely goodes put hem dayly in peril by londe & by Watez of deth, aswele by fete of merchādise as other Wyse, not knowing Who shal succede or depart their goody after their deth, & might With lesse dāger & peyne lerne Sapience. by the Whiche ther goode name and fame

shulde be more lawdey and prayseth/as it is sayde in a pro
uerbe/he is not dede Whose renomme and fame lastith
Pytagoras sayde/ Saience hath noy ennemyes/but ygnos
rant men And saide/clateringe of folies is displeysir to
Wysemen/Like as the stenche of a kareyn is to them that
smelle it/for the foole knoweth no more the falwe of his spe
che than the kareyn doth of his stenche/And it was ayed
of another howe men might kepe him from moche drynk
king/And he answerde in beholding Wele the grete Incon
uenientis that be falle the dronken men ¶ And Eugene
saide/Many persones hauyng reason and Vnderstandyngh
ayen candelle/and light for to ete their mete /but selwe pers
sones there be that kyndelle & sharpe their Wittes in getingh
sciences for the prouffyte of their saules ¶ And Esedon sai
de/deth is displesaunt to alle persones sauff to the Wysemen
for sapience is the thing that moost lettith the feere of deth
And adrien saide/If I shulde nat loue sapiẽce/but be cau
se she dispraiseth deth/yet shulde I loue her/And hermes
saide / the grete prouffyt that I haue founde in sapience Is
that I haue composedy and knyt alle my thoughtes in one
And quiramis said/Aman may not be Withoute though
tes/he ought to remẽbre the thinges ppetuel ¶ And sayd
som thinke it goode/that euery body Were of like condicion
but thinketh the contrarye /for they euery man Wolde comy
mande and noy obeye And demetates saide Whan thou co
mest into a straunge countre/herken diligently . after the
langage & reason of thy peple/And If thou fynde thy self
as Wyse or Wyser they they/Endoctryne them / And ellys
peyn thy self to lerne of theyre lore and doctrine rather

than to kesy the in other yefft and vayne occupacions ¶ A phylosopher Whiche Was disciple of Pytagoras saide + He ought not to be callidy manly that Wiff strike him + that can not deffende him self ¶ And Sylde seyde Jn all thin gys the meane is best And to lyue Warely is a grette tre sure . And to lyue Wastfully causith pouerte And yet it is impossible to please alle men ther With ¶ And sayd he not Wroth With him that sayth trouth . haue pacience and good shal come to the therfore ¶ And saide the Wikkidy lordis resemble to the dronken men that in their dronken ship hate all fayre & goode vertues / and louen alle vices & filthis but When his dronkenship is passed he is ashamed of his dedis ¶ And saide A kyng of goode Witte & discre cion ought to be Wele content and pleasid ; When men of fre him their seruice And ought in his peas and prospe/ rite to Worship & cherisshe his knyghtis & men of Werre & to paye them Wele their Wages . all be it he Wene to hane none ennemyes + for he can not be sure / holde sone he shal haue nede of his seruauntis ¶ And Melious sayd He is not ri/ che . to Whom the richesse lasten but litil . ne fre Whan they may be lightly taken . But the laudable Rychesses ben thoes + that duren perpetuelly ¶ And Brakalyke saide The couetous man . hath noo reste . And the nygard may neuer be Ryche ¶ And Philype kyng of Ma/ cedone sayd to thoes that counseylled hym to brey the Cy/ te of Athenes . Whan he hadde Wonne it . We shuld thay seme men dyscomfyt . Where We haue ouercomme our ennemyes ¶ And Archydes sayd . The tunge may Well make lesyngis . Without thassent of the herte

And therfore it is conuenient that the tonge & the hert to
be of one opinion ¶ And sayde, Make no desir to god for
that, that thou mayest wele haue, Whiche is suffisaunce but
pray and require him that, that thou hast may suffise the
Pitagoras saide, he that beleueth not the resurrection of man
is like a dome beeste that fallith for febilnes ¶ And saide
A man ought to do his werkis, by deliberacion, & by grete
prouision and not sodaynly ¶ And saide if thou wyl ex-
cede thyn ennemy, calle him no foole nor taletellar ner obeye
none of his vices, for thy blamyng wer to him a grete
laude ¶ And saide he that wolde be laudid of his workis
ought to haue a trewe frende to rapporte them ¶ And saide
kepe thy frende aboue all thingis, And thinke what lost
thou shalt haue, if thou lake a trewe frende, if thy house fal
leth downe, thou shalt not lese therby, but the departing of the
stones & the tymbre, but if thou lese thy frende, thou mayst
gete therby many ennemyes And saide Whan a man is in
grete Ire & Wrath, he may be likened to an house taken with
fire in Whiche, for the quātite of the smoke & of the noyse of
the fiere, ther may no man se ne here therin, & may also be
likened to a ship in ay outrageous tēpest in the see, Why-
che wil not be wele condyted ner stered for the feruentnesse
of the same tēpest, & so Whan a mannes blode & corage is ste
red with Wrathe and Ire, ther may no persuasions ner hol
som counseil auaile ner stere him to his prouffit, and is so
cursid that altil sparke of hit makith lightly a grete fie
re, yet Wrath is many atyme pacefied by silēce, as the fiere
quenchith Whan the brondis be taken awey, Also a dronckeu
man can nat perceyue his dronkenship til he be sobre, & after

nota

Whan he seeth another dronckey/he knowbeth therby in What caas he was in /Also the angred man retourneth by his pacience & seeth another angry /may wele perceyue his owne defawtes ¶ Andy sayde + We se comonly women somer angry than men/the seke men rather than the hole .the olde man lightlyer than the yonge + Wherfore it is to be thought that wrath cometh of feblenesse of courage + Andy a maister rebuked his clerck seyng/holde thy peas bondemans sone Andy he answerde + I am not the lesse worth for my kynne But thou art the worse for thy condicions ¶ Andy saide A wyseman ought to saye that/that is conuenient & somtyme to here that/that is not to be saide ¶ Andy saide ther is nothing that greueth somoche thy frende/as to shewe him that thou hast him suspect ¶ Andy saide Companye & dele so with the peple/that they wische after thy presense+ Whan thou art absent/& that they lament & bewaile thy deth/A man wepte Whan his soone was borey/Andy it was axed of him Why he wepte & ought rather to be ioyeful/Andy he answerd I wepe for my sone that goth nowbe towarde his deth /Andy it was axed of him What maner peple he leest behated/And he answerd thoo that may nother help nor hurt & that doth nother goody nor harme/for the euil peple hate the goode/and the goode hate the euil ¶ And saide Custume is harder to breke than nature ¶ And saide ther ben/iij/maner of abstinence One is with goode Wil+ & the other by force. Whiche is not goode ¶ And another saide+speke but prouffitable thinges nor ete no more than for thy sustynaunce/& seke to haue nothing/but that is possible to be had + ne compleyne the not of thy frendis+take not vnhope of that+that thou maist not

amende/Aske nothing of the couetous may/teche that thou
can+ yeue that thou hast+ haue pacience in thyn aduersitees
Do to be Written in thy seale or in thy signet/bothe goode pe
ple and bad shal ende/& behold that sentence ofter+Andy
sayd+Short remembraunce andy hastenesse of speche mas
keth many a tyme may fayle andy erre in his Jugement
Andy one Rebuked a Wiseman/To the Whiche the Wyse
man saide+Thou rebukes me nat of alle my Vices+Andy
Jt Was axid of him+Why he Wolde haue no sone/he answerd
I had leuer be Without+for Whan I behold the grette lo
ue that a man hath to his chylde and the grette peynes and
troubles he hath to bryngy him vp+andy atte last must lese
him+that sorowe Were more to me/than the Joye ¶Jt Was
aduised one that Was goyng in a feere Vyage/that he shuld
nat holde his Jurney/lest he dyedy therin+Andy he answerd
That deth is alle one to me/be it in other Countrees or at
home Andy Jt Was axed of another What thing is not
to be don/though it be iuste & trewe+And he answerd/a man
ought not to prayse him self+of eny of hys goode dedis
¶Andy saide Jt is sometyme goody to spare the sothe for to
yeue hope to his ennemyes/& to saue his frendis from deth
for trouth nedeth nat alWayes to be said/And it Was ax
idy of him What thing Was most delectable/Andy he ans
uerd that one is not sure to kepe long in one degre & is most
difficile to be foude Andy saide A man that desireth to co
me to eny grette Wele/ought not to leue it though he atteyn
not therto at the first+but ought to continue his entrepris
for it cometh at oo tyme+that cometh nat at/C/¶Andy
seid the Wyseman is not deceyued by flateringis deceyuable

or ſwete wordes / like as the ſnake / whiche is taken & eten
by the pype by beholding the fayr fethres of his taile. And
a witty prīce may helpe him in his warres as wele wyth bad
people as wyth good in diuers maneres ¶ And ſaide If thou hate a man. thou oughteſt not therfore hate alle
hys ſeruauntes ¶ And ſayde. Though a man haue bought
a booke Yet compelleth hym not to ſtudye and rede therin
And ſayd. Men ought to ſerue god in .y. maneris. that
is to wyte . to yelde him graces for the beneſetes that he
hath yeue hym . to bere paciently his aduerſitees to ſpeke
trewly. to paye alle that he promitteth / to Juge right wyſely
to be temperate . to do goode dedis after his power or he be
required . to worſchepe hys frendis . to forgeue the faultes
of hys ennemyes . to deſire nor do eny thing to eny man
but as he wolde he doy to . And one was blamed bicauſe
he hade yeuen hys ſiluer to an euyll perſone . beyng in ne-
ceſſite ¶ And he sayde. I haue not yeuen hym my ſiluer
for his badnes . but by cauſe he was in neceſſite ¶ And ſai
de exercite of diuers labours is helth and delectacion of the
body ¶ And was axed him . ſithen whan he was wayed
wyſe ¶ And he anſwerd . ſithen the tyme that I began to
diſprayſe and myſtryſt my ſelf . he herde a man reherſe le-
ſingis and vntrewe wordes . To whom he sayd . If thou
hardeſt another ſey . that thou sayeſt . thou woldeſt not by-
leue him wherfore thou maeyſt wel thinke noman bileueth
the ¶ And Ariſtophanus sayd . Victorie of worde is not
victorie in dede . but the veray victorie is in the werke . And
Anaxagoras sayde A good wyſeman fereth not the deth
for wyſdom gouerneth his witte . and his tōge & his boye

trouth gyueth his herte and his Wille / pytie & mercy ben his frendis. seking of Wysemen ben his sete / his lordship is Justyce. his reigne is mesure. his sWerde is grace / his Wepen is peas / his arWbe is saluacion / his knyghthode is the counseylle of Wysemen. his ornamentis ben strength. his tresoure is discipline. his loue is the companye of goode pe ple / his loue & al his desir is to fle sinne & to serue & loue god ¶ And saide A grette trasour ys to haue frendys & is a noble affection / Wherfore it is conuenient to cherisshe & kepe hem Wele / & to Winne one by another as ofte as byrdes drawen many into her company And a king axid of a Wyse man Whom he reputed to be a goode Juge / And he answerd He that is not deceyued by flateries / that is not corupt by yeftes. & is not deceyued for falWte of discrecion And another saide Sclandrers ben Wors than theues / for theues stele but the goodes & sclandrers take and dystroye loue And another said Worshyp yeuen Without cause atte last tourneth to shame ¶ And another saide Jt Were better to be in companye & conuersaunt With a serpent. than With an euil Woman And saide one ought to doubte the subtilli tees & craftes of his ennemy if he be Wyse / & if he be a fole than drede his folies And another said / the most liberal in this Worlde is he that reputed for a grete thing the goode dedis that he doy to him / & that he reputed for litil that he hath doy to other / & that holdeth him content With that he hath be he pouer or riche / And said the most nigard of al men is he that axid importunatly after he is ones denied & refused his aske king / And another said enuie distroieth the Worlde & freteth & Wereth it as the filth of a gouge doth the iron / ¶ And

another sayde/like as no thing may be Writen in a peyre of tables aft redy Wryten in Without the first Writing be put out / Aft in like Wyse the Vertues & noblesses may not be hadde in no body Withouten the Vices & Wreachednesses ben firstput albey ¶ Andy another sayde like as amay may not aft at ones+by holde With one eye the skye/& With other the erth / Jn like Wyse amay may not arredye & dispose his Wytte to Vertues/& to Vices to gyder ¶ Andy another saide the right stedefaste loue is Whan the frendis ben of like condicions/andy if they be dyuerse or contrarious vnneth that loue may long endure ¶ Andy saide peple ought to dowte their king & him obeye With fere & ny loue+Andy som axed him Whan the Witte of may Was parfeyte / Andy he saydy Whan that he speketh twouthe ¶ Andy another saide the enuious hateth the liberall / & the nygarde is Wreth With that another spendeth/And another said aft getting may not be iustified ne helth may not be glotonie/ ne frendship With decepcion+ne noblesse With badde discipline ne loue With pride ne iustice With necessite ne rest of hert With enuie ne Witte & discrecion With vengeaunce nor pees Withoute gseil ¶ Andy another said truste not a foole nother for loue ne for neyghbourship for it Were as good to haue to thy neyghbour a house take With fiere+And another said he is thy grete enmy Whos Werkis ben harde bittre & noyng to the & his Workes sWete & curtoys/And another said the Wysemen endure here aft their lyues lasting/& after their deth their goode Workes shal lasten ay mênes myndes/And another said gsideracion of the ende of the Workis helpeth moche to the goode gelusioy/And another said thou ought to loue though thou be not

louedy ¶ Andy another sayde a foole weneth euer that gody hath no thing wele doy nor employedy, but that he hath yeuen hym & semeth that he wolde haue made & ordeignedy this worldy bettir thay god hath doy, holde it he ony not goune his owne psone onely ¶ Andy another saide he willyng to yeue the nedy peple, & in so doyng thou shalt do seruice & plaser to our lorde gody ¶ Andy another saide bettir is a man to holde his peas thay to gtrarye & argue with a foole, & is as goode to haue the ennempte of bady peple as their frendeship, & the harde & the sharp lyf in wele doyng + is bettir thay the swetest in doyng ayl dedis, & it is bettir to be without fame thay to haue hit bady, & pouerte is bettir thay the riches of keyteyues, & the poure man without vices is bettir thay the riche man that is worshipped for his sinnes ¶ Andy another saide It were bettir not to knowe ay miust king thay to be his gseyllour + or neyt in his gē Andy another said If thou yeue for to haue fame onely therby, that is not liberalite for thou dost it but for thyn owne auaile And another said He is of no laudable lyf that is not this day as good or bettir, as he was the day passed And another said thou shalt not mowe haue that, that thou desirest without that thou here paciētly the greues that thou woldest not haue And another said a meen shalbe in thy handes as long as he shal truste the, And it was axid of a wyseman, Why he desired not to haue a sone, he answerde + bicause that I haue had ynough ado for to chastyse my body & to adresse my sawle without hauing ony other psone to rule or teche, Andy it was axidy of him, Who was that most repenteth hym in this worldy + Andy he answerdy, The wyseman at hys

deth/by cause that he hath not wrought after sapyence and he that hath won goode to an vnkynde man ¶ And it was axed of him/what thing encreseth the lawe/he answered trouth. ¶ And what sustyneth trouth/reason and wytte and wherby is wytte gouerned/by kepyng of the tong/& how is the tonge kept/with pacience/what causes pacience dredy of god. and what causes dredy of god/often to speke & remembre deth/and to considere & knowe his frailnes ¶ And another said superfluyte maketh the body seke wyn troubleth the wytte/wrath is grarye to wysdom/but temperance conforteth the hert/and put awaye all heuinesse and causith heleth ¶ And saide howe be it that a wyseman be of lowe kynred yet is he noble/& though he be a stranger he shold be worshipped/& though he be pouer yet the people haue nede of him ¶ And another saide he that endureth/& taketh no payn in his youth restith him not in his aage ¶ And another sayde the errour of a foole yeueth litil reste to his thoughtis ¶ And another said the tonge of a discrete man is in his herte & the herte of a foole is in his tōge/¶ And another saide not withstanding thy nature vse euermore goode & laudable condicions/¶ And another said a man ought cōtinuelly to enquere what men say of him & where in they lawde him & wher in they blame him/yf they lawde him be to yeue that cawse continuelly without pride throf & yf they blame him/be to beware from fallyng any more to that cas and not to hate hem for thair auertissement ¶ And sayde he is wyse that is humble and meke in hys myght & pouoir: ¶ And whan he is in grete astate to dysprayse the worldy/and is attemperate in grete auctorite. ¶ And one

desiredy of a Wyseman to telle him the difference betwyx
this Worldy and the other Worldy + Andy he answerdy / this
Worldy is Adreme + Andy the other Worldy is a thing alba
kedy ¶ Andy another saydy + Bettir is to speke Wele thay
to kepe silence + andy bettir to kepe silence thay to speke euil
¶ Andy another saide J haue acompaynedy me With the ri
che mey & haue seey their riche arreaye clothtinge & other thin
gis better thay myn Were + Where vpon J hady suche enuie &
melancolye that J might haue no reste in my self / Thay J
acompaynedy me With pouer mey / like as J Was + & thay J
Was satisffyedy andy in peace ¶ Andy another saide like
as a may that is in a derke kaue may not se his propre fi
gure / Jy like Wyse the saule that is not clene nor pure may
not clerely see perceyue ne knowe the treWe & pfytte goode;
nesse of almighty gody ¶ Andy another saide like as the
childrey Whay they be borne in peyne & entred into this Worlo
resioysse hem after Whay they be grete / & fele the delices and
eases therof / Jy like Wyse mey be sorowfull Whay they shal
dye + yet if they haue lyuedy Wele + they go after in to a
better Worldy + Where they thay shal resioysse them perpetually
¶ Andy another saydy + As the goodnesse of Wysemey
goth euermore in amending / Jy like Wyse goth the malices
of the fooles euery day in empayring ¶ Andy another saidy
Jf thou correct a Wyseman + he shal thanke the therfore / & if
thou teche a foole / he shal dyspreyse the ¶ Andy sayde The
ys thy Wreay frende + that in thy necessite offerith hym self
andy alle his goodes vnto the ¶ Andy another saide the
gouernour of a Wyseman is pacience & the gouernour of a
foole is pride ¶ Andy another sayd a man that is slowthful

in his werkis is cõmonely enuious of the wele of other men
¶ And̄ another sayde It is goode to enquere tbies of thinges vnknowen/ for the first question is of wille/ and̄ the seconde is of discrecion ¶ And̄ another saide trouth is godes messagez wherfore she must be worshipped̄ for the loue of her maistez ¶ And̄ another said/ he that multiplieth his temporall goodes dyminueth his espūalles / And̄ another saide thoos that byleue and̄ drede god stedfastlye haue not delectacion but onely in hym & in his werkis ¶ And̄ another saide the moost laudable werkis that one may doo is to obeye the maundemētes & pleaser of our lorde god̄/ and the werke of the body Joigned̄ to the werke of the herte is more laudable than the werke of the herte onely ¶ And̄ another saide the euill creatures ben worse than serpentes lyons or caraynes / And̄ in like wyse as vpon the erthe/ ther is nothing lettir than the goode creatures/ right so ther is no thing worse, than thoos that be wykked̄ ¶ And̄ another saide he that taketh vpon him higher astate/ than to him bi longith/ putteth grete peyn to be euyll spoken of And̄ another saide he that wyll haue reste in his lyffe / ought to kepe him from iiij occasions/ the first is that he ought not to be wroth though som creature lyue/ whiche he wolde haue dede/ seconde is yf som dye whiche he wolde haue alyue / the therde is, if he hath not that/ that he desireth, and the fourthe is yf he see that fortune raise and̄ bring vp somother of lowez degre than he is ¶ And̄ another saide to entermedle and̄ dele litill with wordely werkis is a thing that may beste kepe aman from alle incõueniencis ¶ And̄ another saide the more a wyseman is alone the gretez is his Joye

le it day or nyght And another ſaid the euil diſpoſed king is like a caraygne ꝑ maketh the ezth ſtenke aboute it/& the goode kyng is like the fayez rẽnyng ryuire that is prouffy table to the creature ¶ Andy another ſaid The Wyſemen ar nat content to prouffyte onely them ſelf/but ſemblably do auãtage to other/& the fooles hurte not onely them ſelf/but rathez take grete labour to hurte andy trouble othez folkes Andy another ſaidy/a foole foz a litil thing eppeſeth him lightly to foztune ¶ Andy ſaid thou maieſt not be ſo Wele arrayed noz be ſeey/as With trouth ¶ Andy another ſayde abſteynyng from Wrath & couetiſe is laudable thing as Wele in this Worlde/as in the othez ¶ And another ſaide/he that yeueth gſeile & prayſith it him ſelf Wold feyn be callid diſcret ¶ And another ſaid lete not to do Wele though thy good dedis bey not knoWen/foz Wel doyng is ſo goode of hit ſelf that it ſhalbe Wailable ynough to the atte laſt ¶ Andy anoz thez ſaide/a man of goody diſcrecion/ought not to exercyſe him in thinges impoſſible/ne ſay thinges not Wailable/ne ſpende more than his Wynyng is/ne promette more/than he may fullfille And another ſaid/a man may haue but peyne & labour in this Worlde ¶ And ſaid he that eteth not ſhal dye foz hungre/& if he eteth more than ynough he ſhalbe ſeke Wherfore it is a difficile thing to a man to be long in helth And another ſaid truſt him not ꝑ foz ſWerith his feith foz Worldely thinges And another ſaid Idelneſſe engẽdreth ignorãce/& ignorãce engẽdreth errour And another ſaidy thou ſhalt fynde euery Where clothing mete/& place foz to dWelle in if thou be ought/but & that ſuffiſeth the not ꝑ is to the neceſſarie/ thou ſhalt be ſubget to couetiſe/& yet thou ſhalt

lakke thy desir. And another saide Jn long slepyng is no prouffit / but harme is to vse it / & a man ought to kelware that he dispēde not half his lyf in Jdelnesse / And another said the goode saule Wol haue no rest in this Worlde than he that Wol haue a goode saule / ought to kelware of rest / And another said kelware of the cōpanye of a lyer in alle thy Wer kis / he they in grete auctorite or in smal / And another said he that louath the With feynt loue & for Wordely thingis shal hate the in lik Wyse / but he that louath the for the ppetuel We le shal growe eūmore in thy loue / And another said gouerne the so Wele that thou kepe the from euil doing / & fulfise the With the goode dedis that thou shalt do kesyde / And another saide he that Wil Wite Whether his saule be noble & clene / or foule & corupt / he ought to gsidere his dilectacion & his gsci ence / & if he delyteth him in doing good Vertues & noble thin gis Without hazm, than his saule is clene & noble / & if he de lyteth him in doing foule & trāsitorie thinges & of no Valuе than his saule is foule + for euery thing reioyeth With his semblable / the good With the goode / & the euil With the euil And another said he is happy that gooth the right Wey / for he findeth soner the place Whedir he Wold go / & he that goth owte of his Weye / the more he goth / the fezther he is behinde And it Was axid of a Wyseman What Was pfaytte folye / he answerd to thynk to ony to a good astate & psperite by bady Werkis / to loue falshede & hate trouth / to take delectacion in ri chesses / & to trust euery man / And it Was axid of him What is the signe of litil forsight & litil knowlege / he answerd one to yeue trust Wher he hath ben deceyued / And suffise you With the trāslacion of the sayingis of these philosophres + + +

Here endeth the book named the dictes or sayengis of the philosophhres enprynted / by me William Caxton at Westmestre the yere of our lordy +M+ CCCCC+ Lxxxij+ Whiche book is late translatedy out of Frensshe into englysshe + by the Noble andy puissant lordy Lordy Antone Ezle of Xpuyers lordy of Scales & of the Ile of Wyght / Defendour andy directour of the siege apostolique / for our holy Fadez the Pope in this Xoyame of Englondy andy Gouernour of my lordy Prynce of Wales And Jt is so that at suche tyme as he hady accomplysshid this saydy Werke / it likedy hiny to sende it to me in certayn quayers to ouersee / Whiche forthWith J salwe & fonde therin many grete + notable + and Wyse sayengis of the philosophres Acordyng Vnto the bookes made in frensshe Whiche J hady ofte afore redy / But certaynly J had seen none in englysshe til that tyme / And so afterwardy J cam Vnto my saydy lordy & toldy hiny how J hady redy & seen his book / And that he hady doy a meritory dede in the labour of the translacion therof in to our englysshe tunge / wherin he hady deseruidy a singuler lawde & thank &c / Wherne my saydy lordy desiredy me to ouersee it and where as J sholde fynde faute to correcte it / Wherein J answerdy Vnto his lordship / that J coude not amende it / But if J sholde so presume J might apaire it / For it Was right Wel & connygnly made & translatedy into right goody andy fayr englysshe / Notwithstondyng he Willedy me to ouersee it & shewidy me dyuerse thinges Whiche as hiny semedy myght be left out as diuerse lettres missiues sent from Alisandez to dariy andy aristotle & eche to othez + Whiche lettres were litel appertinent Vnto to dictes

and sayenges aforsayd for as moche as they specifye of other matezs/And also desired me that my to put the sayd booke in enprinte + And thus obeying hys request and co maundement I haue put me in deuoyr to ouersee this hys sayd book and beholden as nyghe as I coude holle It accor deth with thoriginal kenng in Frensh + And I fynde nothenng dyscordaunt therin + Sauf onely in the dytes and sayengys of Socrates + Wherin I fynde that my. saide lordy hath left out certayn and dyuerse conclusions tow chyng Women + Wherof I meruaylle that my sayd lordy hath not Writen them + ne What hath meuyd hym so to do Ne What cause he hadde at that tyme + But I suppose that som fayr lady hath desired hym to leue it out of his booke Or ellys he Was amerous on somme noble lady + for Whos loue he Wold not sette yt in hys book + or ellys for the ver ry affeccyon + loue and goody Wylle that he hath vnto alle ladyes and Gentyl Women + he thought that Socrates spared the sothe + And Wrote of Women more than trouthe + Whyche I can not thinke that so treWe a man & so noble a Philosophre as Socrates Was shuld Wryte other Wyse than trouthe + For If he had made falWte in Wrytingh of Women + He ought not ne shuld not be beleuyd in hys o⁊ ther dytes and saynges + But I apperceyue that my sayd lordy knoWeth Veryly that suche defautes ben not had ne founden in the Women bozn and dWellyngh in the⁊ se partyes ne Regyons of the Worldy + Socrates Was a Greke born in a ferre Contre from hens + Whyche con⁊ tre is alle of othre condycions than thys is + And men & Women of other nature than they ben here in this contre

For J wote wel, of what someuez condicion women ben in Grece, the women of this contre ben right good, wyse, playsant, humble, discrete, sobre, chast, obedient to their husbondis, trewe, secrete, stedfast, euer besy, & neuez ydle, Attemperat in speking, and vertuous in alle their werkis, or atteleste sholde be soo, For whiche causes so euydent my sayd lord as J suppose thoughte it was not of necessite to sette my his book the saiengis of his Auctor socrates touchyng women But for as moche as J had comãdemẽt of my sayd lordy to correcte and amende where as J sholde fynde falwe, and othez fynde J none sauf that he hath left out these dictes & saynges of the women of Grece, Therfore in accomplisshing his comandement for as moche as J am not in certayn whedez it was in my lordis copye or not, or ellis perauenture that the wynde hadd blowe ouer the leef, at the tyme of translacion of his booke, J purpose to wryte the same saynges of that Greke Socrates, whiche wrote of the women of grece and nothyng of them of this Royame, whom J suppose he neuer knewe, For if he had J dar plainly saye that he wold haue reseruedy them mespeciall in his saydy dictes Alway not presumyng to put & sette them in my saydy lordes book, but mekende aparte in the rehersayll of the werkis humbly requiryng al them that shal rede this lytyl rehersayll that yf they fynde ony faulte tarette it to Socrates and not to me whiche wryteth as here after foloweth

Socrates sayde That women ben thapparayller to cacche men, but they take none but them that wil be pure, or els them that knowe hem not And he sayde that ther is none so grete empesshement vnto a man

as Ignoraunce/and Women ¶ And he salde a Woman
that have fyre/of Whom he saide that the hotter have the colder
¶ And he salde a Woman seke, of Whom he sayd that the
ayel restyth and dwellyth With the ayell ¶ And he sa/
de a Woman brought to the Justyce, and many other Wo
men folowed her Wepyng/of Whome he sayd, the ayell hey
sory and angry bicause the ayell shal perisshe ¶ And he
salde a Jong mayde that lerned to Wryte/ of Whom he say/
de, that me multiplied ayel upon ayell ¶ And he sayd
that the Ignoraunce of a man is knowen in three thinges
That is to Wete/ Whan he hath no thought to use reason
Whan he can not refrayne hys couetises/ And Whan he
is gouerned by the conceyll of Women in that he knoweth
that they knowe not ¶ And he sayd unto hys dyscyples
Wylle ye that I enseygne and teche you/ howe ye shal mo
we escape from alle ayell/ And they answerd/ ye/ And
thenne he sayde to them/ For What someuer thinge that it
be, kepe you and be wel Waar that ye obeye not to Women
Who answerd to hym agayn, And What sayest thou by
our good modres & of our sustres/ He sayde to hem/ Suffi
se you/ with that I haue sayd to you, For alle hey sembla
ble in malice ¶ And he sayde/ Who someuer Wyll acquere
and gete scyence/ late hym neuer put hym in the gouernau
ce of a Woman ¶ And he salde a Woman that made her
fresshe and gaye, to Whom he sayd/ Thou resemblest the
fyre/ For the more Wode is leyd to the fyre the more Wolle
it bourne/ And the gretter is the hete ¶ And on a tyme
one axyd hym/ What hym semed of Women, He answerd
That the Women resemble unto a Tre called Edelfla

a
VIII

Whyche ys the fayreſt tre to beholde and ſee that may be
But Wythin it ys ful of Venym ¶ And they ſayd to
hym and demanded Wherfore he blamed ſo Women/ and
that he hym ſelf had not comen into thys World ne none
other men alſo Wythoute hem + He anſwerd + The Woman
ys like vnto a Tre named Chaſſoygnet + on Whyche tre
ther ben many thynges ſharpe and pryckyng + Whiche hur
te and pycke them that approche vnto hyt + And yet ne
uertheleſſe that ſame tre bringeth forth good dates and
ſwete + And they demanded hym/ Why he fled from the
Women + And he anſwerd + For aſmoche as I ſee them
flee and eſchewe the good + and comenly do euyll ¶ And
a Woman ſayde to hym + Wylt thou haue ony other Woman
than me And he anſwerde to her Arte not thou aſhamed
toffre thy ſelf to hym + that demandeth nez deſireth the not

TO theſe ben the dictes & ſayengis of the philoſophre Socrates Whiche he Wrote in his book / And certaynly he Wrote no Woꝛſe than aſore is reherſed And for aſmoche as it is acordaũt + that his dyctes and ſayengis ſholden be had as Wel as others therfore I haue ſette it in thende of this booke / And alſo ſomme perſones peraduenture that haue redy this booke my frenſſhe Wolde haue aſette a grette defaulte in me that I had not do my deuoir in viſiting & ouerſeeyng of my lordes book acordyng to his deſir / And ſomme other alſo happely might haue ſuppoſed that Socrates had Wreton moche more ylle of Women than here aſore is ſpecified / Wherfore in ſatiſfyeng of alle parties & alſo for excuſe of the ſaide ſocrates I haue ſette theſe ſaide

had he dictes & ſayengis of the philoſophre he

Pythe

Dyctes & sayengis a parte in thende of this book, to thentēt that yf my sayd lozdy oz ony other persone What someuer he oz she be that shal rede oz here it, that If they be not Wel plesyd Wyth all that they Wyth a penne race it out oz elys lys rente the leef out of the booke, Humbly requyryng and besechyng my sayd lozdy to take no displaysir on me so presumyng but to pazdone Where as he shal fynde faulte, and that it plese hym to take the labour of thenpryntyng in gre & thanke, Whiche gladly haue don my dyligence in thaccomplysshyng of his desire and commandement, In Whyche I am bounden so to do for the goody rewazdy that I haue resseyuyd of his sayd lozdship, Whom I beseche Almyghty god tencrece and to contynue in his vertuous disposicion in this Worldy, And after thys lyf to lyue euerlastyngly in heuen Amen

Et sic est finis

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